

CHURCH
OF
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1910

Church of Christ

CONGREGATIONAL

IN

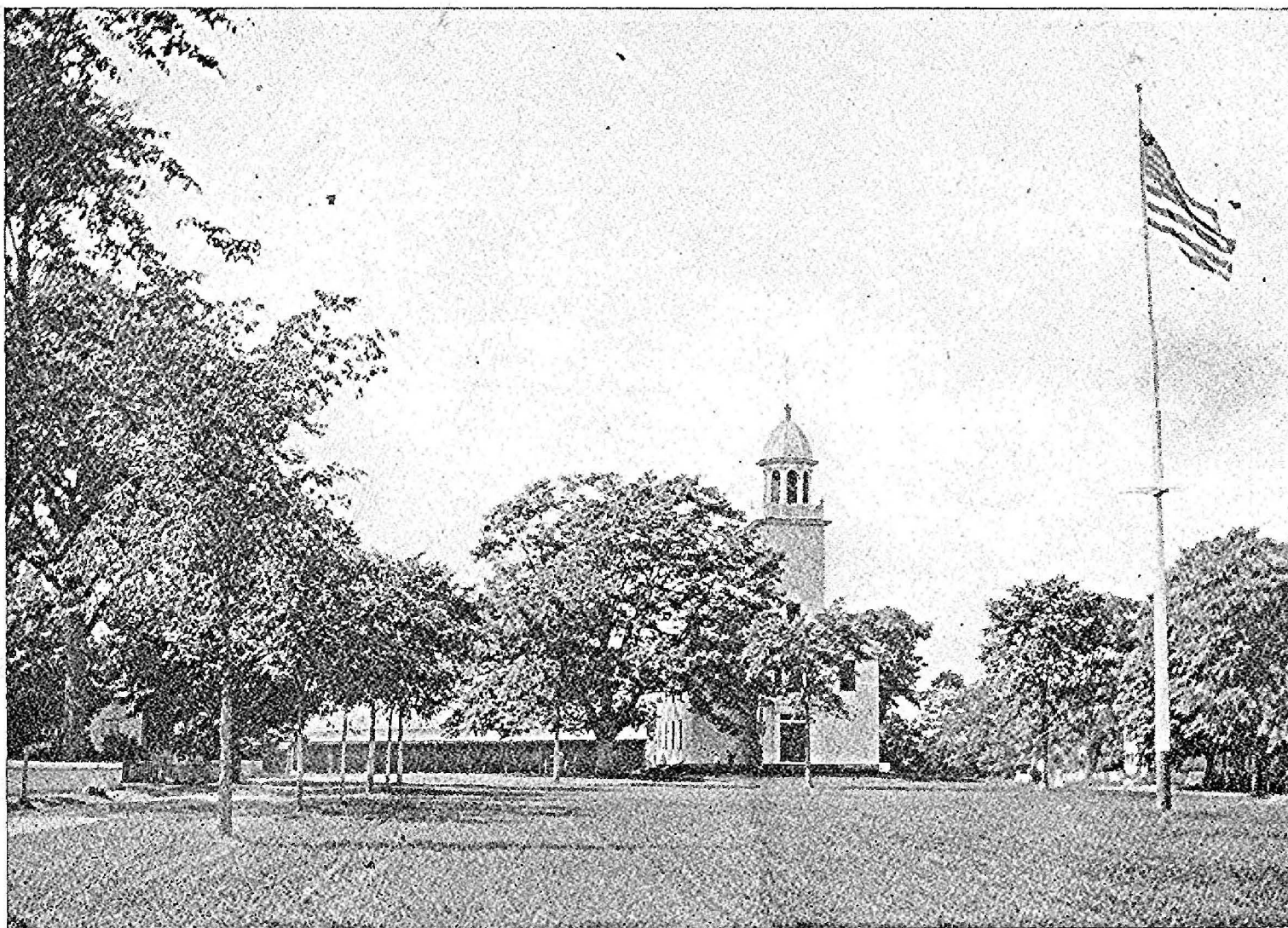
Orange, Connecticut

1910



Historical Papers and Addresses in observance of the
One Hundredth Anniversary of the Church.
Also the Revised Manual, and list of
Members from the founding
until the present
time.

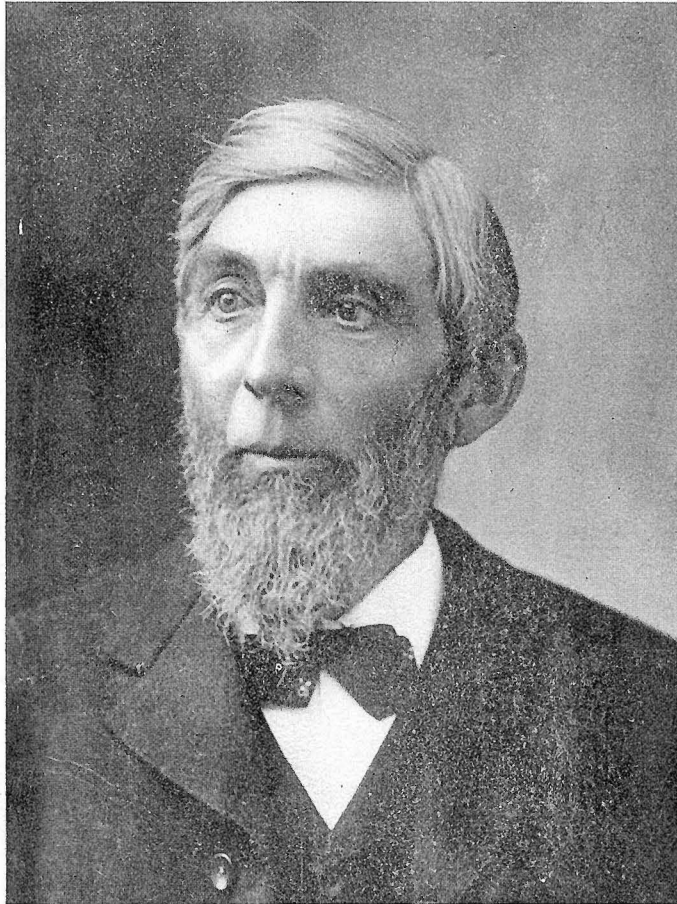
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ORANGE CONGREGATIONAL CHURCH, ORANGE CENTER, CONN.



INTERIOR ORANGE CONGREGATIONAL CHURCH, CHRISTMAS, DECEMBER 25TH, 1910



STILES DENISON WOODRUFF

Born Oct. 27th, 1837 at Orange, Conn.

Died April 11th, 1906 at Orange, Conn.

Clerk Orange Congregational Church 1882 until his death.

Deacon Orange Congregational Church 1901 until his death.



REV. BENJAMIN MEAD WRIGHT

Born July 17th, 1861 at Greenwich, Conn.

Died Nov. 17th. 1907 at New York City.

Pastor Orange Congregational Church, Oct. 1st. 1896 until his death.

Foreword.

IN compiling this record of the Church Centennial, which was celebrated June 30th to July 2nd, 1905, your committee has been unavoidably handicapped, first by the death of the Church Clerk, Deacon Stiles D. Woodruff, who died April 11th, 1906, and the following year by the death of our beloved Pastor, Rev. Benjamin M. Wright, who died November 17th, 1907.

The irreparable loss by death of both of these gentlemen to whom more than any others was due the signal success of our Hundredth Anniversary Celebration, following so closely, left many difficulties in the way of properly compiling this record.

At a special meeting of the Orange Ecclesiastical Society held November 21st, 1904, it was voted that we recommend that the church be enlarged by building an addition to the north end, approximately 20 x 24 feet, and that an architect be consulted with regard to the architectural effect and appearance of such an addition. Stiles D. Woodruff, A. D. Clark and H. R. Stevens were appointed a committee of three to carry out the provisions of this vote.

Previous to this action of the Ecclesiastical Society, the church at its Annual Meeting held January 14th, 1904, informally discussed the approaching Centennial Anniversary, and the following Committee was appointed by nomination, to take the matter in hand.

Deacon S. D. Woodruff, Chairman
William C. Russell
Deacon E. L. Clark, Jr.
Arthur D. Clark
Watson S. Woodruff
Rev. B. M. Wright
Mrs. B. M. Alling
Mrs. Watson S. Woodruff
Mrs. Walter S. Hine

Plans were made and contracts let, and by popular subscription about \$3,000.00 was raised, a sufficient amount to pay for the entire improvements, including interior redecorating, new carpets, exterior painting, etc. We quote the following from a memorandum record of our lamented Pastor :

"All of these improvements were made at an approximate cost of \$3,000.00, which the people contributed willingly and generously. The Church presented a beautiful appearance of which the people were justly proud. Under the efficient leadership of Deacon S. D. Woodruff, the whole people entered into the spirit of the celebration and preparation therefor, with earnestness and enthusiasm."

In conclusion, your committee appointed to compile this record asks forbearance for any errors or omissions, and we can pay no better tribute of love and honor to our late Pastor, Rev. Benjamin M. Wright, who for eleven years gave to us his unselfish devotion and ministry, and whose character will still live to be felt among us as long as the generation that knew him survives, than to here record the resolution unanimously adopted by our church and which now stands spread upon our records.

REV. NEWELL M. CALHOUN	} Committee.
DEACON E. L. CLARK, JR.	
WATSON S. WOODRUFF,	

Upon motion of Wellington M. Andrew, the Clerk of the Ecclesiastical Society and the Clerk of the Church were appointed a Committee to draft a suitable resolution expressing the intense grief and sorrow of the Church and the entire community in the loss by death of our Pastor, Rev. B. M. Wright, and the following was unanimously adopted :

RESOLVED : That as a memorial to our deceased pastor, Rev. Benjamin M. Wright, we adopt the following as an imperfect expression of our appreciation of his life and character.

Our pastor was, first of all, to each one of us, a friend ; and like every true friend, he sought to reveal to us our faults and our failures, yet commended us for our virtues and our successes. Hating all that was wrong and mean, and

rejoicing in all that was honest and genuine, he showed us his own life without concealment—a life subject to the frailties and temptations of the flesh, yet ever aspiring to high and noble attainment. He labored earnestly to bring men into right relationship to God, that they might know Him as their Father and their Friend, yet never attempted to drive men into the Kingdom ; according to each the right of personal belief and conviction, so that all men, whatever their faith, felt drawn toward him and all were made better for having known him.

His was a progressive faith ; for he believed that the thoughts of men are being continually widened by the passing years, and his face was ever set toward the light. He labored to lay enduring foundations of truth and righteousness in our midst, and we believe many have been raised to a higher plane of thought and action through his influence.

We may not hope to express in language what he was to each of us ; every heart knows its own loss. Yet we sorrow not without hope ; for our faith in the best things in life has been increased through the inspiration of his life.

Resolved further, that a copy of this resolution be presented to the family of our deceased pastor.

DEACON E. L. CLARK, Jr.,
Clerk, Orange Ecclesiastical Society.

WATSON S. WOODRUFF,
Clerk of the Church.



Address of Welcome

By

Deacon Stiles D. Woodruff

KIND friends, in the name of our common Lord and Master, and in behalf of the Orange Church I welcome you on this our hundredth birthday. First I would welcome the mother Church. The man or woman who has a good and noble mother spared to them, with all her love and care bestowed upon them, has a goodly heritage. The Orange Church can boast of a double portion of this blessing, for we had two mothers, the First and Plymouth Churches of Milford. We sustain a very peculiar relationship, for we are an offspring of twins, if I may be allowed to so express it, and we feel proud of our ancestry. Looking back at the records one hundred years ago, we find you were not in favor of our withdrawal from your communion, in fact strenuously opposed it, but this opposition as I understand was not of that nature which produces antagonism, but the kind and loving feeling of the parents who would keep all their children beneath the paternal roof. When at last these two bands of Christians decided to go whether or no, then these two mothers bade their children a God Speed and gave a mother's blessing, as I understand, and during this wide century we have been associated and bound together by family ties and kindred blood as well as Christian fellowship, and living as far as I can learn, as mother and daughter should live, all working for the same blessed results in the Master's cause.

And to the Churches from adjoining towns with whom we have been associated, especially that church located within the borders of our own town, we welcome you. You have assisted us in the installing and the dismissal of our pastors, and from

time to time helped us by your words and deeds of Christian fellowship, and by exchanging pulpits with our pastors, bringing to us messages of salvation, eminently designed for the saving of souls, and which we trust have not been without good results. Many times during the years that are past we have received courtesies at your hands, and now in our church life we have reached a very important milestone along the highway of time, and we are heartily glad that so many of you have assembled with us this morning to assist us again, and rejoice with us in the proper celebration of this event.

And to those of our former membership, those who have sat at the Lord's Table with us, who have associated themselves with other churches by letter of recommendation from us, we affectionately welcome you back to the church of your first love. We are heartily glad to greet you on this centennial occasion. We remember many rich seasons in our spiritual life while you were with us, and we trust there may be a mutual blessing for us because of this reunion.

And to those of our former residents, who went away from us many years ago, thirty, forty, fifty years or more, you that were boys and girls together, we certainly give you the glad hand.

Many whom you once knew are not here now, they have gone to that land whence travelers do not return, but we who are left here are deeply moved by your presence, and thrice welcome you. We used to meet in this old church, not however, in its present dress, we met on the play ground, we met at the little red school house, an institution which has passed away, we met at the old academy across the way, which is also gone, and for you all we have a very kindly welcome back to the scenes of your early years. No doubt you may recall memories of some of the places mentioned, these early impressions, how strong and abiding they are, and in this connection I am constrained to repeat a line of a familiar poem, "How dear to my heart are the scenes of my childhood." It is my earnest desire that you may

so enter into the spirit of this occasion, and that we may be enabled to so convince you of the sincerity of our welcome that you will feel that it is good to be here, and be right glad that you came back to Orange on this old home week.

And to all those who are interested in the Orange Church, or the Orange people, yes, or in Orange Real Estate, I trust you will pardon me for this last reference which seems so worldly, for by this means we have recently gained some very desirable people as citizens, who are developing and beautifying portions of our town, we feel especially generous. We have a welcome today for all these, no matter who you are, "Jew or Gentile, Bond or Free," and we invite you to enter with us into all the services and festivities of this birthday party, and although our buildings are too small to accommodate you we trust our hearts are large enough to hold you.

One thing in connection with the founding of this church I wish to notice, is the fact that many of the same name of the men and women who organized the Orange Church may be found in the list of names of those who founded the Milford Colony in 1639 and that the people of our church and town today bear many of the same names, and in some measure are of the same blood.

One item more, and I have saved the best until the last. We welcome back our former pastor, our good Brother Hunt. I can assure you my dear brother we are heartily glad to see you, and to feel the inspiration of your presence, and to hear the eloquence of your words. You will find every heart and every home open to receive you. To say we are so glad you can be with us on this occasion, is very mild language by which to express our feelings.

One hundred years! Oh what changes have been wrought during the span of this Century, marvelous to relate. The watchword has been onward, the results have been achievement and success, we feel it in our home life, on the farm, in the work

shop, in all our industrial and commercial intercourse, in our modes of travel, and communication with each other. Inventive genius, industry, ambition, perseverance, endurance, education, and the like have been factors in the spirit of our people, that spirit which says "I will find a path or make one," and so universal has been the transformation in the conditions around us that it reaches every home, it touches every life. What would our grandfathers think if they could see and know what we see and know today? But amid all this, one thing has not changed. The Church of the Living God stands as before. The plan of salvation and redemption to sinful man remains the same. The Rock of Ages has not moved. It stands Eternally secure, and the waves of God's Mercy are still rolling from it. Oh, that we might accept the Mercy before the evil days come and it be too late.

"There is a line by us unseen which crosses every path,
The hidden boundary between God's Mercy and his wrath."

S. D. W.



One Hundred Years

By

Rev. Benjamin M. Wright.

IT was Dr. Holmes, I think, who said that a child's education should begin 100 years before he was born. Now if we assume that what is good for an individual is good for an aggregation of individuals, and if we acknowledge the authority of Dr. Holmes' dictum, then the Orange church was born with hereditary tendencies which are ideal. And if to a helpful heredity there be added a stimulating environment what is left to be desired? Surely our church has been fortunate in its parentage and fortunate in its Sisterhood! We are proud of them both and grateful for them both.

It was approximately 100 years from the settlement of North Milford to the establishment of the Society and church and during all this time the hardy settlers, sons of the early colonists for the most part, made their way on Sunday to one or the other of the meeting houses in the southern part of the town.

In December 1792, however, according to Mr. Scranton in his history of Milford, the inhabitants of Bryan's Farm (North Milford) petitioned the Societies for preaching in the winter. That winter they were granted six Sundays, the next ten and in 1796 the number was increased to 12. When Mr. Pinneo was called to the first Church, in 1796, it was stipulated that he should preach "six Sabbaths during the winter at Bryan's Farms." That the minister of the second church did the same is evident from Mr. Scranton's statement that from 1796 on there was preaching at Bryan's Farms 12 Sundays during the winter; and from his further statement with regard to the first meeting

house, viz., that "there they had Service during the winter season for 14 years by the alternate labors of the clergymen of the town."

That first Meeting House is interesting. We should be utterly without knowledge of its origin and dimensions were it not for Mr. Scranton's history. In it he says "The inhabitants in the north part of the town had, some fourteen years before this (1805) erected a meeting house 36 x 30 about five miles from the usual place of worship. Just where it stood cannot be determined from Mr. Scranton's account but what he fails to give, the society records make clear. Under date of Dec. 4, 1809, we read the following, "Voted to erect a meeting house on the corner of Samuel Treat's lot 2 1-2 rods northwest of present house." That means that the first house of worship stood 2 1-2 rods S. E. of the present one. But some of you remember it as standing a little north of the house now occupied by Mr. Frederick Otis and perhaps are querying in your minds whether or not my inference is correct. Here Mr. Scranton again comes to our assistance with the statement that "after the new building was completed the old one was sold to E. Scranton for \$101 at vendue." Evidently he moved it to the site where you remember it and turned it into a dwelling house for which purpose it was used, until destroyed by fire about the year 1845.

But 12 preaching services during the winter did not satisfy the fathers. They wanted divine worship in their midst every Sabbath. So they set about securing and in 1804 presented the following petition to the General Assembly.

"To the Honorable the General Assembly of the State of Connecticut to be holden at Hartford in and for said State on the Second Tuesday in May A. D. 1804."

The petition of Samuel Treat of the first Ecclesiastical society and Joseph Treat of second Ecclesiastical society in the town of Milford, in the county of New Haven, and others belonging to each of said Societies, their neighbors and Associates,

all living in the part of said two Societies commonly called Bryan's Farms humbly sheweth :—That they are deeply impressed with the importance of a constant attendance for themselves and families on public worship, and while their attendance is always accompanied with inconvenience, it is sometimes rendered impossible. That some of the petitioners live at the distance of seven miles and a medium of their travel will exceed four miles, to the present Meeting Houses. That they are fully persuaded that the Number of Inhabitants, the wealth and respectability of the Town of Milford, will warrant the establishment of a separate Society in the Northerly part of said Town. That the inhabitants in the part are united in the object and feel it their duty to petition for the establishment of such a Society. That the Limits for which they pray will comprehend about one-third part of the Grand List of said Town, and about one-third part of the Land and will be in a compact form. That said Societies are each of them possessed of large funds for the support of the ministry and public worship. Your petitioners, therefore, in behalf of themselves and their associates, pray your Honors to incorporate them into a new Ecclesiastical Society, with all the forms, privileges, and immunities, usually granted or appertaining to other Ecclesiastical Societies in this State, and that the Lines and Limits of said new Society be as follows viz : Beginning at the Line between New Haven and Milford, 35 rods north of the head of Oyster creek or Oyster river ; thence in a westerly direction to the place where two roads intersect, about 12 rods south of John Treat's house : thence to the stone bridge on the Derby road over Weaver's brook : thence to Housatonic river at the north end of the upper meadow, thence on said River to the Derby line, thence on Derby line till the same is intersected by Woodbridge line, thence on the line between Milford and Woodbridge to Hog Meadow road, thence northerly in said Road to the southwest corner of Enoch Baldwin's Land, thence southerly about six rods to the northwest corner of Richard Baldwin's Land, thence easterly on the North Line of his Land to an Highway, thence southerly in said Highway to the Southwest

corner of Nathaniel Camp's Land, thence easterly on the Southern Line of said Camp's Land to the ancient Line to the place of beginning, and that all the Inhabitants living within said Limits be comprehended in said Society. And your petitioners further pray that they may have asserted and set out to them for the support of the ministry and public worship among them, their part and proportion of the said funds of each of the said Societies, according to their Grand List as taken from each of said Societies, or in some other way grant their relief, and they as in duty bound will ever pray.

Dated at Milford this 25th day of April, A. D. 1804.

SAMUEL TREAT } *for themselves and*
JOSEPH TREAT } *associates.*

Samuel Fenn	Benjamin Fenn Jr.	John Lambert
Elias Clark	Jonathan Treat	Ephraim N. Lambert
Isaac Treat	Benjamin Clark, Jr.	Joel Woodruff
Samuel Treat	Joseph Pardee	John Treat
Robert Treat, Jr.	Asa Sperry	Jeremiah Parker
Amos Mallory	Asa Platt	Margaret Andrew
David Treat	Jonah Treat	Isaac Nettleton
David Nettleton	Joseph Stone	Andrew Parker
Amos Nettleton	Benjamin Clark	Robert Treat
Josiah Fowler	Mary Woodruff	David Treat, Jr.
Ichabod A. Woodruff	Elias Andrew	Enoch Clark, Jr.
Samuel Fenn, Jr.	Josiah Boardman	Jonathan Fowler
Joseph Treat, Jr.	William Fowler	Joseph Treat
Aaron Hine	David Johnson	Hezekiah Lounsbury
Peck Fenn	Jonas Boughton	Richard Treat
Gideon Alling	Jesse Hodge	Abraham Hine
Aaron Hine, Jr.	Elias Clark, Jr.	52

A former petition had been denied owing to the earnest opposition of the southern part of the town. But there seems to have been less opposition to this second petition and request of the petitioners was granted, at least so far as incorporation went.

No mention is made in the bill of a division of the funds and there is no evidence that any division was made. The important

thing, however, had been gained. A charter was granted and the Society was organized on the first Monday in December 1804. It has held its annual meeting on that day for a hundred years.

Regular preaching services began immediately after the organization of the Society, and February 24, Mr. Erastus Scranton, a candidate for the ministry, preached his first sermon and continued to supply the pulpit until July, when he was ordained pastor of the church and society. It is related that Mr. Scranton's father, upon being asked what Erastus was doing, replied that "he was preaching the everlasting gospel to the heathen of North Milford." How much injustice the elder Scranton's witicism did his son's parishioners is already evident. It grows clearer still when we scan the list of original church members.

The church was organized March 13, 1805, with a membership of 54, all of whom had been dismissed by letter from the Milford churches for this purpose. They were Robert Treat, Benedict Law and wife, Elias Clark and wife, Matthew Woodruff and wife, Jonathan Rogers, Samuel Treat, John Bryan, Frances Treat, Anna Treat, Rebecca Pardee, Anna Clark, Mary Woodruff, Ketmah Platt, Robert Treat and wife, Joseph Stone and wife, Samuel Stone and wife, Samuel Prudden, Jonah Treat and wife, Asa Platt and wife, Josiah Boardman from the First church, and William Fowler and wife, Benjamin Clark and wife, Content Fowler, Joseph Treat and wife, Margaret Andrew, Samuel Fenn, Isaac Treat and wife, Benjamin Fenn and wife, Peck Fenn and wife, Jonathan Treat and wife, Samuel Fenn and wife, David Treat and wife, Joseph Treat, Amos Mallory and wife from the Second church. In May, John Gunn and wife were received by letter from the First church.

Here there are fifty-six men and women, but only sixteen different names, and nearly all notable names in the history of Milford and the colony. Here were descendants of the Rev. Peter Prudden, the friend of Davenport and Eaton, the leader of the band that settled the town, and its first minister, whose death in the prime of life, says Mather, "was felt by the colony as the

fall of a pillar which made the whole fabric to shake." Here were descendants of such strong men in church and state as Governors Treat and Law; of those first deacons of the old church, Fenn and Clark; of such other deacons as Platt, Gunn, and Woodruff; of the scholarly Samuel Andrew, the third minister and one of the founders of Yale College, and of William Fowler, one of the original "Seven Pillars."

Without exception it was a list of honorable names. It was a band of men and women very reluctantly released by the mother churches, and not wholly because it meant decreased strength and resources for them, but because they were brothers and sisters beloved.

March 13, 1805, the church of North Milford was recognized by a council of neighboring churches. The Rev. Dr. Trumbull of North Haven preached the sermon from Col. 3:14, and Rev. Noah Williston, Rev. Bazaleel Pinneo and Rev. Sherman Johnson assisted in the services.

The first minister, Rev. Erastus Scranton, was ordained July 4, 1805, and was dismissed January 3, 1827. During his ministry, which was longer than that any of his successors, the church prospered, being blessed with several revivals, and securing that first necessity for continued and vigorous life, a suitable house of worship. The building was raised according to the record "on the 25th, 26th, 27th and 28th days of June, 1810." That it took four days is not surprising to one who has seen the timbers that went into the frame. The posts are of oak, ten inches square, and so perfectly hewed that they look as if they had been planed. Even the ridge pole is seven inches square, and the other timbers are proportional in size and equally perfect in finish. It was God's house and they gave Him the best. Evidently the house was some time in building, for it was not dedicated till April 17, 1811, the Rev. Bazaleel Pinneo of the First church preaching the sermon. The record states "The house cost near \$5,000 and was built partly by subscription and partly by tax, and the society were harmonious, and public spir-

ited to an individual." Mr. Pinneo's sermon was printed by the church and some copies are still in existence. This one is the property of Mrs. J. S. Alling. Another is in the possession of Rev. Henry W. Hunt, who proposes, I believe, to present it to the church.

Mrs. Alling is the owner of a copy of the original subscription list also, a transcript of which is appended.

NORTH MILFORD 4TH DEC., 1809.

Erastus Scranton	40	Richard Platt	50
Elias Clark	120	Samuel Buckingham	20
Isaac Treat	100	Elias Smith	8
Samuel Treat	100	Abraham Hine, Jr.	5
Joseph Treat	50	Margaret Andrews	30
David Treat	75	David Nettleton	8
Benjamin Fenn	50	Amos Nettleton	40
Robert Treat	80	Matthew Woodruff	60
John Gunn	25	Josiah Boardman	5
Nathan Clark	25	John Lambert	20
Jonathan Rogers	100	Jonathan Treat	50
John Bryan	50	Peck Fenn	50
Nathan Hall	5	Joseph Treat, Jr.	50
Rebecca Pardee	20	David Treat	25
William Smith	5	Amos Mallery	15
Benedict A. Law	50	Joseph Stone, Jr.	15
Elias Andrews	20	Asa Sperry	8
Mary Woodruff	25	Nehemiah Woodruff	18
Esther Treat	20	Amos Clark	40
Joseph Stone	70	Anna Clark	10
Jonah Treat	50	Samuel Prudden	100
Jesse Hodge	8	Isaac Clark	75
Benjamin Clark, Jr.	30	Jonathan Rogers, Jr.	25
John Hine	20	John Bryan, Jr.	10
Pierson Hine	10	Ephraim Lambert	10
Aaron Hine, Jr.	30	Enoch Clark, Jr.	30

There were fifty-two subscribers with an aggregate subscription of \$1,955. Inasmuch as the paper states the subscriptions are not to be paid unless \$2,000 is subscribed, more money must have been pledged or that condition was waived. Let it be

remembered that this subscription was only a part of the cost of the meeting house, the balance of the \$5,000 being raised by tax.

The land upon which the church stands was given by Samuel Treat, although no deed was ever recorded.

The Society voted to accept Mr. Treat's offer of land for the meeting house Dec. 18, 1809. At the same meeting it was also voted "that the surplus money in the treasury, which arose from the tax on the property of 1808 be paid over to Mr. Samuel Treat, for land that is leveled for a Green," which would seem to settle the question of the ownership of the Green.

Although Mr. Scranton is farthest away from us, his personality stands out more clearly than that of any of the ministers who followed one another in somewhat rapid succession during the first half century of the church's life.

He is a native of Madison and is described "as a strong, tall farmer looking man." But he must have been something of a scholar having received the degree of M. A. from Yale. He wrote a history of Milford which contains many interesting facts and some things that are decidedly amusing. Among the latter is a dissertation on the clam, describing its habitat, character and usefulness, also how to get it and the best way to eat it.

The single copy of the book is the property of Milford, and by the will of the author is preserved in the archives of the town.

Mr. Scranton was withal a man of good sense and simple tastes, fond of the woods and fields, a good preacher and faithful pastor, loving his people and greatly respected and beloved by them. The latter days of his ministry were clouded however. Misunderstandings arose and although an investigation committee of the society reported that this minister had been "cruelly and unreasonably slandered," the ultimate result was a dissolution of the pastoral relation Jan. 3, 1827; 181 members were added to the church during the twenty-two years of his ministry.

After an interim of nearly three years Rev. Horatio A. Parsons was settled. He was dismissed April 24, 1832.

Rev. Horace Woodruff was settled Aug. 22, 1832 and dismissed June 7, 1842. Mr. Parsons was an able preacher but had peculiarities which unfitted him for the pastorate. Mr. Woodruff apparently was not a man of any great strength of character or idiosyncrasy of disposition for he seems to have left no distinct impression upon the community. Possibly the time of his stay was too short, but that hardly explains the whole situation for not even a tradition of his personality remains.

The church apparently prospered during this period, however. During the winter of 1830-31 a revival was experienced and forty united with the church, Sept. 4th, 1831.

If Mr. Woodruff was colorless, Mr. Smyth was not. He was settled Nov. 25, 1840 and remained two years.

He was young, inexperienced, imperfectly educated and the doubt as to his fitness, which he expressed in his letter of acceptance, was soon seen to be justified. Trouble arose with the deacons. Apparently there was lack of tact and charity on both sides. The minister was doubtless a good man but his standards in some respects were those of the old Testament rather than the new as is evident from his farewell performance when he read to the people the 109th psalm.

So he went his way and Mr. Brewster reigned in his stead and there was peace in Zion. He was a godly man and came to the church at an opportune time. It was the time of the Millerite delusion. There had been meetings in every district for months—a great revival was in progress, which began with services in the fourth district school house under the leadership of an ignorant but earnest Baptist minister. All Orange and Milford was stirred. Eighty united with the church during the year 1843.

Mr. Brewster was universally beloved, but the method of church support was evil and caused much friction. The Gospel had not yet been substituted for the law. An annual tax was laid for the support of the Society and endless trouble resulted from 1835 on for 25 years.

The crisis came in the early 60's. Mr. Belden, Mr. Williams and Mr. Raymond had come and gone since Mr. Brewster was dismissed. A large debt had accumulated upon the Society. Many had withdrawn and the outlook was exceedingly discouraging.

Rev. Henry T. Staats came in April 1863 with his youthful enthusiasm and eloquent persuasiveness. Young blood was infused into the administration. The voluntary method of support was substituted for the legal. The church was remodeled at a cost of \$3,650, and since that time the financial problem has ceased to vex. No debt has been allowed to accumulate and peace and prosperity have reigned in Zion. It were superfluous to speak of his labors, however, their memory is fresh and their results abide. And what shall we more say of Leete, of Otis and Hunt. Mr. Leete has gone to his reward, but the others abide and we shall hear from them today.

This is the inheritance into which we have entered. An inheritance built upon an everlasting foundation. The churches' one foundation is Jesus Christ, her Lord.

May we be worthy sons and daughters and faithful to the trust that is ours.

Our Lord our help in ages past,
Our hope for years to come—
Be Thou our guard while life shall last
And our eternal home.



From the "Sisterhood"

By

Rev. H. J. Squires,

Orange, 30 June, 1905.



R. CHAIRMAN and Brethren of Orange: It is certainly a pleasant duty that falls to my lot this hour. I cannot think of a more pleasant one than to speak, in however an unworthy way, in behalf of the Sisterhood of Churches nearest you. I trust none of you will inquire too sharply into my fitness to do this, above many of my brethren, or ask in too shrill a tone, "By what right or authority I do this?" I confess at the outset that no church of the "Sisterhood" in the New Haven West Conference—not even my own—has committed this ministry unto me.

Yet I am not here of my own free will. The bishop of Orange commanded me; and who am I, that I should withstand Bishop Wright of Orange? And yet there may have been method in his madness. Are we—he and I—not the "angels" of the two "candlesticks" appointed by Him Who walks among the candelabra to shed the white light of the Pilgrim faith in this town? He perched up here upon the roof of things and I down in the yard somewhere!

Yea, moreover, I can truly say that it was not until yesterday that I discovered that the coronation of our good brother Marvin of Woodbridge, the latchet of whose shoes, etc., advanced me to the premiership in point of service among all the churches of our Conference, an honor which I suppose no one covets, but is proud to bear, when once achieved.

Many a poor fellow never rides during his lifetime in so fine a carriage as the one in which he takes his last ride with a minister in front of him and an undertaker behind—an honor likewise which *he* neither covets nor puts forth conscious effort to achieve—but which *comes to him* who waits. These are among the things that are thrust upon us—elements in that greatness into which one is neither born nor achieves.

For which reasons am I here to untie the little package of my felicitations, and I am sure you will bear with me, for does not one who speaks wisely say that “ye bear with the foolish gladly, being wise yourselves,” a gracious compliment which the Apostle and some others pay to their audiences. (1) There are many felicitations which in behalf of our “sisterhood” of Churches I would bring you—but very appropriately this first, your age—a *hundred years*—and you still live! No one of us here today rejoiced with you in that new, great flush of joy when you laid the foundations of your first temple a century ago. I was not present myself, and yet I can well imagine it to have been a day of great rejoicing. The morning stars sang over you, and the hill-top saints shouted for joy.

A good man surprised me yesterday by two assertions:—1st, He had deliberately left California for the East after a residence there of seven years; and secondly, after residing in New Haven for two years, declared he was in no hurry at all to go to heaven—evidently preferring the City of Elms to the City of Golden Streets. But afterwards learning that he was a retired army chaplain, retired on two-third pay while he stayed in the flesh, I could better appreciate his preference.

We do not wonder as we climb these verdant hills today why Orange people persist in living as long as they can and are never contented in living elsewhere. “Liberty loves the hills,” and some other good things do as well. A hundred years are a good while to live—too long for some things, not long enough for all things. A good many things have happened during the past hundred years in this wide, wide world, and even up here

on the ridge-pole of the town. People have wed, children have been born, these rich farms have yielded their golden crops, and “God’s acre” has fattened on the harvests of the “grim reaper.” The hands that laid the enduring foundations of this temple, the fingers that tuned your father’s old bass-viol, and the lips that sang old Dundee and Mears, and Coronation have for a good while laid “mouldering in the ground,” while their deathless spirits have become very familiar with the high-ways and by-ways of the land that “stands dressed in living green.”

What other institutions of our town have stood the storms of a hundred years as well as our churches? What corporations among us are a century old? What societies composed of such diverse elements have held together and held to their work during the strain and stress of a hundred years and have gained in power and influence and good accomplished like our churches—not organized for profit or personal gain, but for the good of the community!

You have a few farm-houses a century old, and a few farms that still remain in the same family, but they are not many; almost all kinds of property not only change hands but change names in a hundred years. The congregation changes; the deacons change; the preachers change but the church lives; and lives, we believe, because built upon the rock that no descending storm can destroy or beating winds overthrow.

And we felicitate you on having proved the folly of spiritual oslerism as applied to the New England Church. You have survived your first Century; may you thrive through your second, and grow young and vigorous during the remainder—until the Lord Himself shall come to Orange to awaken the dead.

(2) In the second place, I proceed to felicitate you upon your *youth*. When you come to think it over, you will conclude with me that any institution that survives a century, and is hale and hearty at the celebration of its centennial, without weakness of limb or dimness of vision, and smells of fresh paint and new

lumber, is a proper subject for felicitation on account of youth.

You have been hugging yourselves because you are a hundred year *old*, and are trying to put on a suitable show of dignity, but age is relative, not absolute. There are some people who are older at 25 than others are at 75. "We live in thought, not years—in deeds, not in figures on a dial"—and churches, like individuals, keep young by keeping at work. It is do, dig, or die. We cannot concede that you are *old* in the presence of those who are so much older than you are. When boys meet they greet each other with: "How are you old man." When old men meet they say, "Well, my boy, how are you?"

In looking over the ages of our Conference of Churches, I was astonished to find that 12 out of the 23 English speaking churches had their beginning either in sixteen or seventeen hundred and something, which makes a church founded as late as 1805 seem quite young—almost on the verge of the cradle-roll or the milk-tooth period.

Two of our local churches were 166 years old when this church was founded; several more had already celebrated their first centennial; even your sister church in West Haven was already eighty-six years old. It gives one a startling impression of the venerableness of our Congregational Churches in this state to remember that so many of them are so much older than the government of the United States.

A hundred years are not long to one or anything that expects to live to be a thousand, and then to put on a fresh coat of paint and a new roof and go in for another thousand. A hundred years are long in the life of a *crow*. It has lived out its usefulness; but who will declare what the appointed time is for the church of Him who inhabiteth eternity and of whose years there is no end?

(3) And so, in the next place, will you accept my felicitations concerning your vigor, and rejuvenation. Most churches away from the larger towns and cities suffer the loss of young

men and women who seek such centers for business purposes, and we have to felicitate such churches on what they have to give, rather than on what they get. It is no doubt harder than most imagine for them to feel that it is more blessed to *give* than to *receive*—for they give their choicest and their best—their very heart's blood—nevertheless we felicitate them on having young people of such quality to *give* to other churches and the world.

Go into our cities east and west, and when you have found out where their mayors, and some of their aldermen, and leading lawyers, and most skillful physicians, their most successful business men and the strongest men in their pulpits came from, you will no longer wonder why the farms and churches of the hill-towns of our commonwealth are weakened and depleted.

While Orange is sending her sons to Yale and some of them go out into the world far and wide, she is still to be congratulated that so many of them, like Noah's dove, come back to find a shelter from the storms of life under the old roof-tree.

That you are able to more than hold your own—that you are increasing in numbers, in strength, and influence, that you hold up a standard of life and religion, based upon the authority of the word of God is a sure sign that you have not entered into the age of moral decrepitude and religious decay. On this the sisterhood of churches felicitates you.

You can probably carry on your churchwork with as low a percentage, according to membership, expended upon oysters, cake, and ice cream as many of the larger churches of our Conference. In these days of severe and pinching self-sacrifice our appeals for the support of our churches must be made to the human stomach as the organ of benevolence, and for effectiveness in that direction the sisterhood of this church stands pre-eminent.

Nor does it escape the thoughtful observer that this church of a century and for a century has crowned these hills with a halo all its own. What other place, the size of this, has not

been invaded by one or more other kinds of saints and churches ! If such efforts have been made, they must have proved ineffectual. I never heard of them. I judge, therefore, that the administration of this church has been of a generous and broadminded character—swung out upon the ample and sympathetic gospel of Jesus Christ—interpreted in such fashion as to command the judgment and conscience of the community.

While everybody may be related in some way to everybody else, yet it by no means follows that everybody up here thinks everybody else's thoughts—rather than his own. No doubt there have been diverse opinions. No doubt there have been arguments and debates—each trying to convince the other, but with small effect, and yet all those differences and discussions have been held within the four walls of this one church for a century.

And it is to be hoped that the same effective unity may be preserved for the century to come. A beautiful motto has been expressed by the apostle who said : "Let there be no divisions among you." We extend to you the strong hand of a renewed fellowship, hoping that the next century's beginning may find the Orange Church not only a century older, but a century stronger. It is a great thing to think in *centuries* ! But a century is only a single thought with Him who inhabiteth eternity; and why may not we, too, thank God if we may think His thoughts after Him ?

During the century you and I shall get through singing, and praying, and preaching, but if you and I do our work well, there shall be others coming after us—our spiritual children—who will take up our song, and our prayer, and our sermon, and they will sing better, and pray better, and preach better, and we, looking over the battlements of the heavenly city, will see this church and the other churches shining and glowing under the light of the Gospel of Jesus Christ like the gold leaf shining on the dome of the old temple, or on the shimmering shield of Minerva.

Letter

By

Rev. Henry T. Staats.

PASADENA, CAL., June 15, 1905.



Y DEAR OLD PARISHIONERS AND FRIENDS :

My heart warmly responds to your kind invitation to be present with you on this "Centennial" of the Orange Church, but although I am necessarily absent in body from you, be assured I am very near you in spirit and mingle with you in your rejoicing on this glad occasion. I regret exceedingly that a broad continent lies between us at this time, which fact, combined with other circumstances, prevents my meeting with you in those scenes around which cluster recollections which have been to me ever a blessed and abiding inspiration. The memories of the years I spent with you are very sacred to me. I regard them as among the very richest treasures of my life. It would surprise you to know how often I think of the dear members of your church and congregation with whom I was permitted in God's providence to spend six years as a pastor in my early ministry. I see them and commune with them by day, and often in the night in my dreams I am again in the pulpit and preach to them. And the old congregation looks so natural in the pews—the countenances are so familiar and distinct that I know I shall recognize them when I pass over the river and see them in the heavenly land. Because of the special period of my pastorate I have a vision of both the old and new interior of your church edifice. I recall distinctly the appearance of the old interior which had remained unaltered from the building of the church,—the high pulpit reached by a long flight

of stairs—the high-backed pews far below and the high galleries far above in which not only all the youth and unmarried young men and women were accustomed to sit but also generally all the young married couples, leaving the seats on the main floor for the middle aged and the old people. In the rear gallery on rising seats were the singers. The tune was pitched by a tuning fork and the voices were accompanied by a violin and bass-viol. Prominent in the choir then were Leverett J. Clark, Chorister, and his wife, Deacon Merwin and his wife, J. Sheldon Alling, Hetty Woodruff and Elvira Rogers. Although there was no rich, powerful organ to swell the sound, there was sweet music lifting the soul to God. One marked feature in the old church was the two wood stoves with pipes running under both galleries their whole length, and from which some times when the wind was contrary, smoke issued which brought tears to eyes which sermons failed to moisten. This was the old Sabbath home as it had been from the beginning. To these sacred courts the fathers and mothers went up with loving hearts and reverent spirits to worship God. To this house of praise and prayer they brought with tender affection and faith in the Divine promises their children and consecrated them to the blessed Saviour. Their fidelity and love were not in vain. Under the influence of the Sanctuary the hearts of the children were touched and their lives renewed in Christ. And so as the fathers and mothers one by one fell asleep, the children rose up to take their places and the strength and glory of the Church was perpetuated from generation to generation. The last service held in the old church before its reconstruction was on Sunday, January 17, 1864. I began my work as your minister April 1, 1863.

It was in the midst of the excitement of the great Civil War. Only a few weeks before a company of brave, patriotic young men had gone forth from Orange in the defence of the Union. My first pastoral call was to bear the sad word to the bereaved family that one of those young men had fallen, and on the second Sabbath of my ministry, April 12th, after appropriate funeral rites, we bore with aching hearts from the Sanctuary to the grave,

the mortal remains of the young soldier, Dennis Clark. In the fall of that year a cabinet organ was purchased for the choir. After serving you as a stated supply for fourteen months, you were pleased to extend to me a unanimous call to become your settled pastor, and on the 9th of June, 1864, when the remodeled and beautified church was rededicated, I was installed as your pastor. The Installation sermon was preached by Rev. W. T. Eustis, Jr., of New Haven. Dr. Leonard Bacon, who was Moderator of the Council, gave the Charge to the pastor; Rev. Austin Putnam, the Charge to the people; Rev. Geo. A. Bryan, The Right Hand of Fellowship, and Rev. John S. C. Abbott offered the Installing prayer. Some of you will remember the gladness of that day—the sunshine without and the sunshine within as we entered our beautified house of worship, all the expense of which had been met. And here I want to say that as I review my ministry of nearly fifty years, the Orange church has, in proportion to its means, taken the highest place in its contribution for the support of the Gospel in the community. I can never forget the kind provision you made for me personally when you received me, a young pastor, forty-two years ago and the alacrity and liberality with which you responded to the appeal I made to you to arise and modernize the old meeting house which had become somewhat antiquated and uncomely. Forty-two years ago! Is it possible so many years have fled. What changes they have brought. The great majority of those to whom the young pastor ministered have passed into the life beyond, and these lines will fall for the most part on the ears of their children and children's children. The fathers and mothers in Israel who laid the foundation of your Church were persons of strong faith, high principle and deep devotion. They were thorough believers in the excellency and power of the Gospel of Christ, and gave cheerfully of their substance and labored and prayed that those who should come after them might be enriched with its blessed and divine influence.

With us their names shall live
Through long succeeding years
Enbalm'd with all our hearts can give
Our praises and our tears.

May the children of this church from generation to generation prove worthy of these Godly ancestors. May those who on this Centennial bear as the present members of the church, its responsibilities, appreciate the sacredness of the trust committed to them and be faithful to their high calling. With cherished memories of his happy pastorate of six years in the Orange church—years of hallowed associations with its many noble and loving members—your oldest pastor now on earth sends across the continent with deepest love his warmest greeting to all this flock of Christ's assembled on this Centennial.

Ever affectionately yours,

HENRY T. STAATS.



Address

of

Mr. Charles A. Baldwin, of New Haven.

DEAR FRIENDS:—It is now fifty-six years since I left this dear old town, and yet my mind is stored with the pictures and doings of the people whose names were familiar to me in my boyhood. As I have heard the addresses today, and the history of this church for the past one hundred years, I have been puzzled with the thought that I must in some way have been a participant in the organization. This could not have been, however, for the use of my pencil has told me that I was not born until thirty-eight years after the church in Orange began to make the glory to which we have been listening. I first saw the light of day in the Jonah Rogers house at the foot of the Green. I have loved the town ever since I can remember, and am glad to be with you today and to revisit the places familiar to my childhood and to rejoice with you in celebrating this anniversary. I recall the names of the men and women who have worshipped in this house, and to whom I am indebted for the kindly Christian influence which they exerted over me during my youthful days. There was good Deacon Beach, who was so regular and persistent in his attendance upon the church services on Sunday that his old horse, even, caught the spirit, and on a Sunday, when the deacon was sick, hearing the ringing of the church bell, jumped the fences and made his way to his accustomed place in the horse-sheds. I wonder if you men of the church today are as regular in your attendance here as these men and women who have passed on were.

I have also to recall the District School, and my playmates on the Green, and the climbing up the steeple on the lightning rod, by the aid of both hands and toes. The Green was a goose pasture in those days, and we boys used to chase them about trying to make them shed their quills for pens to be used in school.

I recall other scenes and incidents more grave, as the tolling of the passing bell and the procession moving toward the grave-yard.

We who were born here have a rich inheritance, and are the debtors of the goodly men and women whose names today are on our lips. There were Col. Potter, Benjamin Clark, Benjamin Riggs, Gould Smith, Jonah and Alfred Treat, Deacon Aaron Clark, Merwin Beach, Squire Treat, Joseph Pardee, and many others. The influence of these men is felt here still, and will be throughout eternity. The lessons in temperance, religion, and social righteousness which such men taught in church, in Sunday School, and in every-day life, cannot be lightly spoken of, but will always be prized. The seed they sowed is still springing up and bringing forth fruit. Their influence will still lead men into the light of God, and in eternity there will be rejoicing that this church was organized one hundred years ago in the town of Orange.



Address

By

Judge C. R. Grant, of Akron, O.

FRIENDS AND NEIGHBORS:

When the late Charles Kingsley first visited America some thirty years ago, he reached our shores in the depth of winter and his first inland journey here took him through the hill-country of western New England. It was a most inhospitable welcome; nature wore a forbidding frown, and a snowclad landscape, hiding a grudging soil between the thick-lying rocks, caused the good Canon to note down in his diary: "Truly an iron Country, and none but iron men could have conquered it."

To us who know the marvelous transforming power of a New England springtime when nature wakes to her work, the first part of this judgment may not seem quite just; but as to the accuracy of its conclusion there can be no manner of doubt.

The men of early New England were in very truth and in every relation which called for unbending qualities, men of iron. The life from which they fled across the water, their environment here, their daily and yearly round of unremitting work in wringing from the niggard earth

"By patient toil subsistence scant,
Not competence and yet not want,"

their notions of civil liberty, and, not least of all, their religion, made them not only remarkable men themselves and subduers of New England, but fitted them also to be the ancestors of those who within our own recollection have been the winners of the West.

To the New Englander of a not very remote time,—including the occasion of which to-day is the fitting century-mark, Nature,—heedless as ever of the individual, but, as always, wonderfully careful of the type,—sent forth her decree that he must work or he should starve. To him also, the civil power,—in all of which he was the unit, equal to every other unit,—secured to him the peaceable fruits of all that he earned. He exemplified in his whole life the claim of his ancestry that “God sifted a whole nation, that he might send choice grains into the wilderness.” His idea of the regency underlying all power and all authority in the state, and which monarchs and peasants must alike obey, was but the reflection of what in an earlier day Andrew Melville had so boldly said to his king: “I tell you, sir, that there are two kings and two kingdoms here in Scotland. There is Christ Jesus the King, and His kingdom the Kirk, whose subject James VI is, and of whose kingdom not a king, nor a lord, nor a head, but a member. And they whom Christ hath called to watch over His kirk and govern His spiritual kingdom have sufficient power and authority so to do both together and severally.”

A somewhat severe theology, rejecting all earthly intermediaries between him and his eternal Judge, brought each man personally face to face with the momentous verities both of this world and of the life to come.

An average thrift, in which the conditions of life were neither very high nor very low but surprisingly equable,—where the land was burdened neither with millionaires nor paupers, begat contentment,—here as ever, the handmaid of prosperity.

The Connecticut men of that age knew their rights and were justly jealous of them. But they knew each correlative duty just as well, and observed them all. A continuing sense of obligation was always before them; the admonition “I must” was early and late ringing in their ears. They were militant men, too, upon occasion, and in any just and defensive war were ready to fight for their liberties and to conquer an honorable peace.

Such, my friends, were our ancestors, into whose heroic labors we are to-day permitted to enter, and who in the dawning of the last century founded this church and builded this building; its hundred years of service bear witness to the honesty and solidity of our fathers. Its timbers are no less massive than were the consciences of the men who felled them and hewed them and fashioned them into God's temple. The severe simplicity of its architecture is typical of the lives of its builders. Its unimpaired usefulness to-day is an enduring testimony of the rugged wearing qualities of those who founded it.

That this estimate of the men and the work of the fathers, here and now manifest, is not a phase of common ancestor-worship, is, I think, borne out by contemporary testimony. But one year after this Church was built President Dwight, journeying through the town, recorded in his “Travels in New England” his impressions, thus:

“After passing the Western boundary of the township of New Haven, we entered the parish of North-Milford. The surface of this parish is formed of easy undulations. The soil is rich; and the inhabitants are industrious, sober, frugal, and virtuous. x x

‘Here, in truth,

Not in pretence, man is esteem'd as man.
Not here how rich, of what peculiar blood,
Or office high; but of what genuine worth.
What talents bright and useful, what good deeds,
What piety to God, what love to man,
The question is. To this an answer fair
The general heart secures.’

The people of North-Milford, plain as they are, have built one of the handsomest churches in the County of New Haven; and have thus shown that they have a just taste for the beautiful, as well as a proper attachment to the useful.”

Coming from so competent a witness, this testimony is honorable to the town, and the average experience of a century has done nothing to discredit or impair it.

I have ventured already to say that such men, inspired by such a spirit, and possessed of such characteristics, created, preserved and nourished the type of the New England man in its high stature, until in the fullness of time when New England became the energizing and sprouting seedbed of the West, he strode over the mountains and won the great interior valled empire of the west to civilization, to liberty, to welfare and to Christ and his Church. To those of us who are here to-day, whose recollection reaches back into the first half of the nineteenth century, and who have witnessed no inconsiderable part of this conquest of a continent, the thought comes home with peculiar force that in our inheritance of the traditions and experience even of our immediate fathers our patrimony has indeed been rich and fruitful; it is a source of just pride and an impulse and inspiration for future and high endeavor for us all.

I have heard the deserved applause greeting the eloquent plea at the bar; it was of less value than the fact that my own Grandfather was the first petitioner for the incorporation of this ecclesiastical society, I have seen landed domains bounded by leagues of distance; they are less in my estimation than the few roods which my Grandfather gave that this Church might have a local habitation and his townsmen a breathing spot bearing the dear old Saxon name of "Green."

I have gazed with wondering delight upon many a venerable pile, many a sculptured shaft and labored dome; none of these has equalled my boyish recollection of this homely New-England "meeting-house,"—

"That tower of strength
Which stood four-square to all the winds that blew."

The swelling organ peal, the silvery chime of the cathedral, the heart-rousing drum-beat,—all these were rude sounds beside the music of the old bell in yonder tower, with which my father for so many years called the people of this community to the worship of their Maker, or told with its mournfully eloquent iron tongue the years of the dead, and noted the last journey,

winding over the distant hills, of some neighbor fallen in life's battle, to whom only the debt and duty then was owing to "Give him a little earth for charity!"

"O Time and Change! with hair as grey
As was my sire's that winter's day.
How strange it seems with so much gone
Of life and love, to still live on!"

We are glad indeed that time and change have made our lot less toilsome, less stormy, than was that of our fathers, that we live in an easier age and under softer skies. But we rejoice on this memorial day not the less that our time is better and that we can live more amply than they, only because they had courage to act and fortitude to bear, honesty with themselves and uprightness with their fellows, integrity of purpose, an unbending code of personal and political morals, and a civic and religious conscience that did not dare to palter with so grave a thing as life. It is our strength of to-day that these surrounding hills are not more firmly fixed in their abiding place than were our ancestors whose work we now commemorate in the principles which they both professed and lived.

"The seeds of good they sow are sacred seeds.
And bear their righteous fruits for general weal
When sleeps the husbandman."

My Friends, I am commended to you as being "reminiscent"; the word is in some sense a misnomer here. I cannot be reminiscent otherwise than to spell out of the many, many recollections which throng upon me to-day, within earshot of the old roof-tree, the lesson at once of gratitude for the past, of joy in the present, and of hope for the future. To the philosophic eye is given to see in this old Church of famous memory the monument to the Connecticut type of man; he was the "integer vitae" in a sense infinitely higher and broader and deeper than it ever entered into the heart of Horace to conceive. And now, at the end of the time allotted to me here, if I may become hor-

tatory instead of reminiscent, let me repeat, as fit for the hour, the weighty words of a New England man of an earlier day :

"Honor to the memory of our Fathers! May the turf lie gently on their sacred graves! But let us not in words only, but in deeds also, testify our reverence for their name. Let us imitate what in them was lofty, pure, and good; let us from them learn to bear hardship and privation. Let us, who now reap in strength what they sowed in weakness, study to enhance the inheritance we have received. To do this we must not fold our hands in slumber, nor abide content with the past. To each generation is committed its peculiar task; nor does the heart, which responds to the call of duty, find rest except in the world to come."



Paper

By

Miss Emilie C. Prudden.

IT is a precious privilege to be present on this occasion; to rejoice with this church at the close of its first century, and the beginning of a new century of progress. The beauty and charm of this renovated building, the gladness and hope in all faces, the greetings of old friends, the greatness of the event we celebrate, the rounding out of a hundred years of church life—make *this*, a day to be ever remembered.

To those of us who return after long absence, what loving memories rise, of gatherings in this dear church home, of the Sabbath worship, of the faces of saints long vanished from earth; what grateful feelings for the blessed influences that surrounded us here. Words cannot tell the debt we owe, we owe *ourselves*, to the holy teachings of this Church of God

As I stand here today, I have the advantage of most of those present, in that I can look farther down the century. I could call the names of many of the original members, the gray-haired fathers, as they sat in the high-backed pews. And knowing the first members of this church seventy years ago, it seems but a step farther down, and I could grasp the hands of the real Pilgrims, who settled along our lovely shore. How beautiful to them seemed this far-stretching coast with its bays and inlets and its broad-mouthed rivers setting back between green meadows. How often their hearts sang 'sweet land of liberty.'

How well their sons wrought during the early days of our church, building homes that are still pictures of beauty and strength. With what devout purpose, with what sacrifice and

cheerful toil they erected this house of worship, their monument for the coming century as it has been during the past.

You will hear much today of the pastors who ministered during the one hundred years. But had I not been the daughter of one of the Puritan fathers, living in the valley to the West, you might not today hear of the faithful deacons who served through the early part of the century: Deacon Alling, Calvin Beach, Joseph Prudden, and Aaron Clark, the beloved deacon who held office thirty-three years. Next to him, in length of service, was my father, who was chosen deacon four years after the building of this church, and whose death in 1840 closed twenty-six years of service. In all that time, thirteen hundred Sabbaths, the doors of this church were never once opened on the Sabbath that he did not enter in to worship, to teach in the Sabbath school, and to serve in any way this dear church of God, He could always say:

"Beyond my highest joys,
I prize her Heavenly ways.
Her sweet communion, solemn vows,
Her hymns of love and praise."

I remember one Sabbath when big drifts filled the roads, coming in the sleigh with my father, to find only the faithful sexton here, and a fire to warm by in the West corner stove; and how we went home through fields and down steep hills to avoid the drifted roads.

Another Sabbath when all homes were closed by a raging snow-storm, the snow above the fences, we all were home watching the storm. Someone was sent to bring the sheep to a place of safety. We watched them coming like snowbanks jumping up and down, and when a long line of them came tumbling over a fence, we children shouted for joy. My father said, "Hush, hush, I should think it was Training day!" and he put me in a chair at the back side of the room to help me keep quiet on Sunday.

Those early Sabbaths were kept Holy. At sunset Saturday night all work and play ended, and the Sabbath was one long day of peace and rest. To us children, the Sabbath hours seemed long; but to look back upon them, they are radiant with Heavenly light and beauty.

I suppose the greatest event of the first fifty years was the revival of 1843 when we had no pastor. Mr. Smythe had been dismissed and Mr. Brewster had not yet come to us. A Baptist preacher, Rev. Waterbury, wished to hold revival meetings in this church. It was thought not best, but the fourth district schoolhouse was offered and a large tent added to receive the crowds who came to witness and to receive God's great salvation.

That January was like Indian summer, no fires were needed, and the bare ground had no chill for the prostrate seekers. Without, the nights were like day. A great comet blazed from the zenith to the horizon, and terrified the hearts of the unsaved ones. It seemed like the searching eye of God, and a sign of His coming to judge the world. Old and hardened sinners were in the dust seeking mercy. It was said the whole town was converted. When Mr. Brewster came to the pastorate in the Spring of 1843, he had the unusual joy of welcoming eighty into the church at his first communion Sabbath. I was then a child of ten years, and sitting in the front gallery witnessed the solemn service. And I thought I would give the whole world to find what they had found, and be numbered with the people of God.

The years of Mr. Brewster's stay with us were the most beautiful of any I remember. The converts were holding meetings in private houses and in schoolhouses, and the light on their faces, and their song:

"Oh how happy are they
Who their Saviour obey,"

often thrilled my heart. Mr. Brewster, as preacher, pastor, comforter, and friend, was dear to all the people. The family life at the parsonage was unusually lovely and refined and was uplifting in its influence over all.

A few years had passed on, and my troubled soul had found peace in believing, and at the September communion, 1848, I stood forth, alone and trembling, and confessed Christ before men. Not many days before, Mr. Brewster had been dismissed at his own request, and Mr. Belden, installed by the same council, as pastor. Both were present at that communion service, and Mr. Brewster prayed so tenderly "for her who that day had cast in her lot with the people of God." And Deacon Clark passed me the sacred bread in such a gracious, gentle way, with a smile of welcome that has brought tears to my eyes many times at the thought of it.

Those days of blessed memory, how few of those now living recall them! The pastors that ministered, the deacons who served, the fathers and mothers of this church that gathered here in sweet fellowship, have passed on to their reward.

And during the last fifty years of our church life, how frequent, how familiar to us all, the going home of our members! The strong men, pillars of the church, the mothers, so loving and reverent, the youth passing on in their beauty, and the little children who had taken a few steps only up the hill of life, all have vanished and their places here know them no more.

We miss them, but let us not call them *lost*, this great host of our beloved who dwell on high. They are not lost, they still are ours, our richest treasure. Are they not all ministering spirits? Do they not come through the open sky, to this dear church home today? They rejoice in our joy. They sing with us, "Blest be the tie that binds"; they bring the breath of Heaven to our weary souls. They bear us upon wings of light and open to our dim sight visions of unseen glory.

Surrounded thus, on this crowning day of our church life, with such holy influences, let us rise to higher endeavor, to more Christ-like service. Let us seek first the Kingdom of God. Let us follow in the footsteps of just men made perfect, who have entered into glory. Then as our short day of life draws to its close,

"We, too, shall reach their home,
Beyond the star-lit dome,
Their anthems we shall swell,
Their joys, we, too, shall know."

Informal Address, Reminiscent and Prophetic

By

Rev. Henry W. Hunt.

ORANGE, CONN., June 30th, 1909.



R. HUNT spoke, in part, substantially as follows:

Mr. Moderator, Members of the Orange Church, and Visiting Friends:—

It was my privilege to serve this Church in the ministry of the gospel more than twelve years, a not inconsiderable fraction of the century of church-life-and-work which you celebrate at this season. Previous to my coming, and exclusive of the first pastorate which continued twenty-one years and six months, the average pastorate of this church had been three years, five months and seventeen days, and there had been pastorless intervals aggregating eighteen years and seven months. My own period of service was long enough clearly to mark progress, long enough to see, comparatively speaking, thoughtless youths develop into thoughtful, reliable Christian men, bearing with manly strength and wisdom, courage and grace, the burden and heat of the day. It was long enough clearly to see mature men and women putting on an ampler manhood and womanhood, knowing larger measures of Christian charity, patience, benevolence, and efficiency in the work of the divine kingdom. I was first introduced to this people by my predecessor, the Rev. C. C. Otis, whom I frequently visited and whose pulpit I several times supplied. Thus upon his retirement the way easily opened for me to take up the work which he laid

down. I began my regular ministry here September 9th, 1883, as a "supply." I was that year a senior in Yale Divinity School and could be with the Church only over Sundays. At the Ecclesiastical Society's annual meeting in December of that year a unanimous call was extended to me to become the pastor of the Church, and some months later this call was heartily endorsed by the Church, and September 17th, 1884, I was formally ordained to the Christian ministry and installed pastor of the Church by a Council of the neighboring churches of which the Rev. Father Putnam, of Whitneyville, was Moderator. In the meantime, I had graduated from the Divinity School, and had been married, June 10th, 1884, to Miss Alice M. Beecher, of Madison, Ohio, and we had taken up our abode in the Orange parsonage.

During the two years' ministry of Mr. Otis there had been a revival movement in the Church and about forty had been added to its membership. My work, therefore, was at first almost necessarily confined for the most part to instruction and training. There was, however, apparent in the early part of the year 1885 a quiet quickening of spiritual life in the community, the result of such means of grace as prayer-meetings and missionary concerts in which the people took part with so much of conscientiousness and cheerfulness that they could hardly fail of rich spiritual blessing. Seven individuals united with the Church on profession of faith at about this time. These were, Messrs. F. C. Woodruff, W. S. Hine, D. E. Russell, Lawrence Mallory, Mrs. Etta Hine, Mrs. Annie Clark, and Mrs. Emma L. Sturges. It was at about this time that the pastor's wife, at the suggestion of a State Worker, organized, and successfully led for some months, a Juvenile Band of Hope, and thus laid the foundations of temperance sentiment in the rising generation. In the fall of 1887, a Juvenile Mission Band was undertaken by the pastor with good results, which was afterwards for a time carried on by others. About this season Christian Endeavor came to us like a wind from the Spirit, as one of our members, Miss Minnie Clark, returned from attendance upon the great

meeting held in Minneapolis. It met a peculiar need just then, supplementing what had gone before. In the spring of 1888, the State Evangelist, the Rev. Arthur T. Reed, held special services with the Church for eight days, and as a result fifteen united with the Church on profession of faith July 1st, 1888. The summary for the first seven years was forty-three added to the membership of the Church, twenty-eight being on confession of faith. About this time the pastor was invited to become the regular "supply" of the Woodmont Chapel Sunday afternoons every other week. This widened somewhat the field of the Church's influence and intensified the joy of the work throughout the remainder of the pastorate, a period of about six years.

Not the least pleasant memory of that pastorate is that of the new and salutary emphasis laid upon the dedication of infants in Christian baptism, and the giving of Bibles to boys and girls who attained the age of seven years with the benediction of the Church, thus in a way identifying them with the sanctuary and the people of God.

Any record would be incomplete without some mention of the Ladies' Benevolent Society which so constantly held social gatherings in many of the several homes of the parish. These meetings not only bountifully met the needs of the inner physical man but also brought summer-time to the hearts of the people and bound them together in sweet fellowship and prepared the soil for richer spiritual harvests. The benevolent offerings of the Church which had by no means been neglected in former years were found after a time to have more than trebled.

Along with this spiritual development and progress there was a certain prosperity of temporalities, such as often follows and becomes the concomitant of spiritual prosperity and greatly contributes to its fulness and strength. A Godless, prayerless, worldly church-membership means ultimately, unless restoration is wrought, a community without even the form of godliness. The only time that we were threatened with a considerable financial deficit was at the close of the fiscal year of 1887,

and then the matter was met with such promptness, determination and generosity as to prove the occasion of more honor than of disgrace. The brethren put their hands into their pockets at the annual meeting of the Ecclesiastical Society and wiped out the deficit on the spot. Then was instituted the plan of a weekly thank-offering in addition to regular pew rentals which proved a perennial solution of the problem of current church-expenses. The improvement of temporalities began very early in the shingling of the parsonage-barn, and was straightway continued in the same favor to the parsonage. Then followed the installation of the pipe organ which has contributed so much to enliven and enrich your services of divine worship. Messrs. Geo. T. Hine and Elbee J. Treat were the efficient committee. Next came the church-furnace, the great comfort of which all appreciated and which was not without its quite direct ministry to spiritual life and warmth. Mr. S. D. Woodruff was instrumental in this good work. The remodeling of the parsonage and the putting in of a furnace transformed it into a delightful home and church-parlors combined. The church-edifice was then painted and no longer proclaimed barrenness, however much it might have pertained to our spiritual life. Among lesser improvements distinctly recollected was the placing of a lamp on the outside of the Church in front, and the laying of new matting in the entrance-hall of the Church. It is truly remarkable how much comparatively little expenditures oftentimes contribute to comfort and respectability and how much of good cheer they bring, attesting, as they do, Christian thoughtfulness and a wholesome jealousy for the courts of the Lord.

During the summer of 1890, the Cemetery was greatly improved, a work which has continued to the present time. In an anniversary discourse preached September 21st, 1890, the congregation was urged to improve the Village Green. This thought had already been in the minds of some of the people. The speaker recalls that Mr. E. L. Clark, Sen., first suggested the idea. Before many weeks elapsed public meetings were held to discuss the project, and plans were matured, and the follow-

ing spring these were carried out. Bees were held and there were days when there were as many as thirty teams engaged in the work. One of the pleasantest recollections of the speaker is that of having held scraper at such seasons, and having helped level the contour of the Green with no other instruments than straight-edged boards. The former goose-pasture was graded and trees planted and a public improvement made of great permanent value, an earnest of that remarkable public spirit, energy, co-operation and efficiency which has been so characteristic of Orange in more recent years.

It was in the year 1902 that the Church-Edifice was re-shingled and the interior thoroughly renovated and beautified. During that year the Church manual was revised, thus gathering up, in a way, the experience of the years. During the twelve years there were received into the fellowship of this Church about seventy members. During the same period the pastor officiated at thirty-six weddings and at ninety funerals. It was a ministry of both joy and sorrow. As I stand here to-day I look into the faces of another congregation of those who have gone before. It can not be invidious to mention by name some of these. I seem very distinctly to see "Uncle" Aaron Clark, "Uncle" and Mrs. Roswell Russell, "Uncle" and Mrs. Alfred Treat, Mr. and Mrs. Benjamin Clark, Mr. Albert Miles, Mr. and Mrs. Treat Clark, Sen., Mr. Treat Clark, Jun., Mr. Jeremiah Porter, Mr. and Mrs. Sidney Oviatt, Deacon and Mrs. Leverett Clark, Deacon Charles Clark, Deacon J. Sheldon Alling, Mr. Leonidas Alling, Mr. Geo. T. Hine, Mr. and Mrs. Elbee J. Treat, Mr. Stephen D. Russell and his first wife, Mr. and Mrs. Jeremiah Woodruff, Mrs. Mary Fenn, Mrs. Elias T. Clark, Mrs. Susan Russell, Mrs. Susan Smith, the former Mrs. E. C. Russell, Mrs. Chas. Hine, Mrs. Geo. H. Bailey, Mrs. Julia Treat, Mrs. Frederick Stone, and many others.

It is pleasant to remember that during those years you were content that I should try to be a preacher and a pastor. You never laid upon me the burden of raising funds, keeping records,

superintending the Sunday School, or leading the choir, and when you kindly elected me on the town ticket to the charge of your public schools, you did not unduly press the matter, and I was excused.

It is very comforting to know that the work undertaken during those years has been carried forward so many years more with continually increasing interest and power by my successor, the present honored pastor of this Church. The spiritual fruits of his labors are amply and beautifully manifest in many additions to the Church and in the social peace and spiritual prosperity of the community; and his public spirit and practical wisdom are not without substantial tokens. His resources and rarely fine taste have wrought a bit of landscape gardening in the parsonage grounds of which we are all justly proud; and the chaste elegance and refinement of this enlarged and beautified temple of worship is a crowning attestation to the rare wisdom and worth of him who, in the kind providence of God, is the leader and commander to this people.

We have much reason, as we believe, to rejoice in the past and present and to be very hopeful for the future.



1805

1905

Historical Address and Greeting

of the

Mother Church, Milford, Ct., to the Youngest Daughter,
the Congregational Church, Orange, Ct., by the
Pastor of the First Church, Milford, Ct..

Rev. H. H. Morse.

MS R. MODERATOR, MEMBERS AND FRIENDS
OF THE CONGREGATIONAL CHURCH OF
ORANGE:—Nothing, I am sure, can be pleasanter
than for a mother to visit at the beautiful and prosperous home of her youngest daughter. No human love is greater than that of a mother. So the mother, the First Church of Christ in Milford, rejoices and counts it even as her own that her daughter's joy is today so full.

As requested, I am to tell about the ancestry and early life of that mother, of whose history every child of hers has good reason to be proud.

The ancestors arrived from England in Boston, June 26, 1637. They were earnestly pressed to remain in Massachusetts, large offers of land being made them. But they had in mind to form independent settlements according to their own religious and civil ideas. Under the explorations of Eaton, in September, 1737, a favorable region for settlement was found along the Quinnipiac. In the spring of 1638, the two parties, under the respective leaderships of Rev. John Davenport and Rev. Peter Prudden, sailed from Boston, and in a fortnight arrived at New Haven. Their first Sabbath's services, April 18, 1638, were

held under a large spreading oak which stood near the corner of George and College Streets. Mr. Davenport preached in the morning and Mr. Prudden in the afternoon. It was not until Feb. 23, 1639 that the Prudden party secured land from the Indians so that they could separate from the Davenport or New Haven party. With subsequent purchases the territory embraced what is now Milford and Orange, and much of Woodbridge, Derby, Bethany, Ansonia and Seymour. August 22, 1639, in a great barn of Robert Newman, which stood near the present corner of Temple and Grove Streets in New Haven, were organized two churches, those we know as the Center of New Haven, and the First of Milford. They were each on the same plan, having seven men chosen who were called "the seven pillars," by whose examination and vote all succeeding members were received. Milford's "seven pillars" were, Peter Prudden, William Fowler, Edward Zapp, Zachariah Whitman, John Astwood, Thomas Buckingham, and Thomas Welch. So, fair daughter of Orange, your mother was born in a barn. Yet, as mother says: Our glorious Lord Jesus Christ being born in a stable . . . it was the more allowable that a church, which is the mystical body of that Lord, should thus be born in a barn.

Immediately after the organization of the church most of the Prudden party removed to Wepewage, as Milford was first called, in honor of the river of that name. They were piloted thither by Thomas Tibbals, "he having been there a number of times before." They followed the devious Indian footpath, driving their cattle before them, while their household and farming utensils, and the material for the common house were taken round by water. They erected their common house on the west side of the harbor near the location of the present straw shop. There they held all their public meetings. And it was not until Nov. 24, 1640 that the settlers directed their officers "to set out a meeting house thirty feet square, after such manner as they should judge most convenient for the public good." Probably about three hundred persons were living in Milford at that time.

The first meeting house was built a few feet south of the present edifice of the Milford Church. Before the going down of the sun on Saturday all work has been completed. "Early on Sabbath morning, before nine o'clock, we hear the loud beating of the drum in the turret of the meeting house, and as we pass along our way we see the pathways lined with plainly dressed men, women and children, wending their way to the house of God. At the appointed time the sentinels are all stationed and the people are all in their places, ready for worship. There in the lofty pulpit sits the beloved Pastor, Mr. Prudden. He is dressed in his gown, as a minister of the Church of England. In the elevated seat in front of the pulpit sits the venerable Elder Whitman, with his psalm book in his hand. Lower still we see the Deacons, Benjamin Fenn and George Clark, Sr. On the right side of the aisle are the men, on the left the women. And in a special place, where they can be watched, are the children.

The service begins with the congregation all rising while Mr. Prudden leads in a long, earnest prayer. The congregation seated, the pastor gives an exposition of a chapter from the Bible. Then follows the lining of a psalm by the Elder, and all join in singing. After this the sermon. This finished, the senior deacon announces the collection, and all who have something to give come forward and deposit it in a box on the communion table. A psalm again sung, a prayer and the benediction and we must hasten to eat our cold lunch and be ready for the afternoon service at one o'clock. A slightly shorter order but similar to the morning follows.

In 1656, Mr. Prudden died in the prime of life. He was earnest but liberal, above all things a peacemaker. Under his ministry the church and the colony prospered.

Four years passed by without their finding a successor. At length, Mr. Roger Newton was secured. He had formerly been the first minister at Farmington. He had labored there twelve years. Mr. Newton was born in England and received a part of his education there. He probably studied also at Harvard Col-

lege, Cambridge, and studied theology with his father-in-law, Dr. Thomas Hooker, of Hartford. While he was a sound and judicious preacher, his ministry was to a generation that possessed far less of Christian zeal and deep religious principle than the generation then passing away, and therefore in spite of the pastor, there was a decline of spiritual life, brotherly love and public morals. He was the minister for about thirty-eight years.

After an interregnum of about two years, the Rev. Samuel Andrew was called. He was an American, born in Cambridge, Mass., in 1656, the year the first Pastor, Peter Prudden, died. Mr. Andrew graduated at Harvard and was tutor there for several years. He became pastor at Milford, Nov. 18, 1685. His ministry was next to the longest the church has had, being for fifty-two years. He died, aged eighty-two years, Jan. 24, 1738. It was during his ministry in 1727 that a new meeting house, the famous three-decker, was built.

Mr. Andrew was one of the three men who were most active in the measures taken to found Yale College, and was one of the ten men "agreed upon by general consent to be trustees to found, erect and govern a college." He was twice chosen Rector pro tempore of the college, which office he held about thirteen years. For several years the senior class was under his instruction in Milford. "He was considered," says Prof. Kingsley, "one of the best scholars of his time, and one of the principal founders of the college, and deserves to be considered one of its greatest as well as earliest benefactors." This period in the mother church was at a time when to be decent and formal was to be religious. Ungodliness was flourishing in New England. Licentiousness and drunkenness were on the increase. The effort to stem the tide by beautiful ecclesiastical and theological system and appeal to state authority failed.

It was during the last years of Mr. Andrew's ministry that Jonathan Edwards was lifting up his great cry of repentance. And the air was soon to be filled with the spiritual longing voiced in the words of old, "men and brethren, what must we do to be saved."

Into such times came the fourth pastor of the First Church, The Rev. Samuel Whittlesey. Mr. Whittlesey was born in Wallingford, in 1714. He was graduated at Yale College in 1729, and had been a tutor in that institution for six years when he was invited to the pastoral care of this church. He was ordained colleague pastor with Rev. Samuel Andrew, December 9, 1737. His settlement was opposed by a strong and respectable minority, who alleged that he was in sentiment an Arminian. They, however, agreed to submit to his ordination, with the promise that if they were not satisfied with his preaching at the end of six months, relief should be provided. At the end of two years, being still more dissatisfied, they applied first to the church, then to the town and finally to the association for relief. Failing in all these applications, they formed themselves into a "soberly dissenting society," and commenced worship by themselves the first Sabbath in December, 1741. Thus originated the Plymouth Church and Society in this town."

Mr. Whittlesey died October 22, 1768, aged 54 years, and having been pastor of the church thirty-one years.

Mr. Whittlesey was too gentle, and political for his time. It was an age of reformation, of deep conviction of sin, of awful discontent. What was needed was not felicity of style merely with fine word-painting but the deep things of the spirit. The saintly Whittlesey could not see the world's deep sin or understand how far from God man is. The hearts of the people wanted the denunciations of a John the Baptist, an earnest messenger pointing to the Lamb of God Who taketh away the sin of the world. Such a man was to be the next pastor, the Rev. Samuel Wales, D. D.

The Rev. Samuel Wales, D. D., was born in Raynham, Mass., March, 1748, and was graduated at Yale College 1767. For a short time he taught in Dr. Wheelock's Indian School at Lebanon; was elected tutor of Yale College in 1769, and was installed pastor of this church December 19, 1770. He was appointed Chaplain in the Revolutionary Army in 1776, and pro-

fessor of Divinity in Yale College in 1781. In consequence of his last appointment, he resigned the office of Pastor of this church, May 15, 1782. In 1786 he visited Europe in consequence of ill-health, but without permanent benefit. For the last two years of his life he was unable to officiate. He died at New Haven, February 18, 1794, aged forty-six. "He was an excellent preacher," says Dr. Holmes, "and by his distinguished abilities, in union with exemplary piety, he added lustre and dignity to the theological chair."

In Mr. Wales we see the great spirit of puritanism revived, but in bonds to a theological and ecclesiastical system. We see justice divorced from love. We see the Christian life bereft of the joy. The fear of disobedience and the sense of unworthiness were unrelieved by the gracious nature of God's forgiveness appropriated through faith. Dr. Wales's ministry covered the period of the American revolution. He served as Chaplain in the army during 1776. On account of war expenses the times were hard and it was difficult to sustain satisfactorily the two congregational societies in Milford. The pastor of the Second Church advocated union. Dr. Wales held they were better apart. Much bad feeling was aroused, and the matter of union was dropped. As a result, however, both pastors soon after resigned. Two years later they called for their sixth pastor, the Rev. William Lockwood.

Rev. William Lockwood was born in Wethersfield, and was graduated at Yale College, in 1774. In 1779 he was appointed a tutor in that institution, and was installed pastor of this church March 17, 1784. In consequence of ill-health he was dismissed from his pastoral charge April 28, 1796, and removed to Andover, Conn. In 1797 he was settled in Glastonbury, but his health failing, he was dismissed in 1805. He died in Glastonbury in 1828.

Under Mr. Lockwood there had been a lack of pastoral care owing to the minister's ill-health. In fact, the church had greatly suffered. Need there was then for a well-balanced and

all-around-man. Such the church found in Mr. Pinneo. Immediately the church began a long period of unbroken prosperity such as has fallen to the lot of but few churches in New England. He was born in Lebanon, (now Columbia,) Conn., July 28, 1769, and was graduated at Dartmouth College in 1791. He was ordained pastor of the First Church, Milford, Oct. 26, 1796. In 1839, in consequence of age and infirmity, he retired from all official duty. Thus for fifty-three years he was in pastoral relation with the church. He died Sept. 18, 1849.

Mr. Pinneo's prevailing talent was the power of weighing well whatever he said or did. He ruled his own spirit and was prudent in everything. At the time of his call, it had been stipulated that he should preach six Sabbaths during the winter at Bryan's Farms. Mr. Lockwood had done so since 1791. This arrangement was continued until 1805, when in the face of earnest opposition of the Milford Society the people of Bryan's Farms were set off as the parish of North Milford, known now as Orange. Jan. 3d, thirty members were dismissed from the First Church for the purpose of assisting in the organization of this church whose one hundred years of history we gladly celebrate to-day.

Dear youngest daughter of the First Church in thy one hundredth birthday robes thou lookest the fairest to-day among the churches. To-day yours is the brightest, the most prosperous chapter in your history. Gladly does the Mother Church, in her two hundred and sixty-sixth year, sit in your beautiful spiritual home. She feels that her life has, to some measure, gone into your making. May your years be many, your service deep and strong and wide. While here we may be separate families—yet we look forward in the prophecy of the word when again we shall all be one family, one Church, and Christ in the midst shall be our light. Yea, verily this, if we have an ear to hear what the Spirit saith to the Churches.

Address
The Old-time Meeting-House
and the
Old Church Customs of New England
By
Rev. Joseph Anderson, D. D.

IN the mother country, the men who settled New England were as familiar as we are to-day with the word "church" as the designation of an edifice. But when they crossed the sea, and began to build on American soil, it was no longer a "church"; it was a "meeting-house." So strong was their spirit of protest against the old order that they could hardly tolerate even the old names connected with ecclesiastical life. We must remember, too, that the Congregational Puritans reserved the word "church" for another and more important use. They designated by it, not the edifice where Christians worship, but the organized body of Christians, the local assembly of worshippers. In the early New England days, the church was the congregation of Christian disciples; the place where they met was simply a "meeting-house"; and, as Bushnell somewhere says, we may accept the term as a "good translation, whether meant or not, of what is older and more venerable than 'church,' namely, 'synagogue' ". It is only of late years that the name "meeting-house" has gone out of fashion; and some have protested quite vigorously against displacing it by a term which has far too many meanings already, and which moreover smacks so strongly of that churchly system from which the fathers so completely severed themselves. I remember how a

Connecticut minister—a predecessor of mine—used to delight in saying that the weekly prayer-meeting would be held “in the school-house next beyond the Episcopal *meeting-house*.” The word “church” was rigidly reserved by him to designate the “body of believers.”

Let us glance, then, at the meeting-house of the olden time.

If you will look through that curious compilation, Barber’s “Historical Collections of Connecticut,” you will find it filled with odd and quaint-looking woodcuts representing the villages and town-centres of this commonwealth of ours. In most of the cuts you will find a meeting-house; in many of them *two* religious edifices; and it will not take you long to discover that the Connecticut meeting-house had a character of its own, by which it is easily recognized. If it is not at the centre of a village, you will find it on some hill-top, standing alone or in the company of an academy or school. It is a two-story, wooden structure, differing from other buildings in being destitute of a chimney and possessing a steeple or spire. The steeple does not usually sit astride of the roof, nor is it perched atop of a portico of Grecian columns, as in some more recent edifices; it caps, rather, a square tower which stands solid on the ground, and rises thence, against the gable, to the peak of the roof, and high above it. The roof is rather scanty; and this, together with the height of the edifice, gives to the whole structure a certain high-shouldered effect which is more characteristic than graceful. It is written in the “History of Torrington” that in building the first meeting-house in that town, the posts were made eighteen feet high, but that some meddling committee-man had them reduced to eight feet—a misdemeanor for which he was tried and punished. It appears that on grounds of expediency, he was wrong; on aesthetic grounds he was probably right—as any one will conclude who examines a number of Connecticut houses of worship of the eighteenth century. Most of them are needlessly tall, and painfully awkward.

The structures I have described were the meeting-houses of Connecticut in 1835, when Barber’s book was compiled, and for fifty years before that. They belong to the period that began with the close of the Revolutionary war and extended through the first three or four decades of the nineteenth century. There are a few still standing, mostly on the hill-tops of country parishes.

But the first New England meeting-houses were built a hundred and fifty years earlier than this, and this long period developed some slight differences of style. There was of course growth in those ancient communities, which showed itself in the house of worship; but such was the permanency of old customs and old fashions, such the stability of New England society and such its hatred of change, that we may select our sample meeting-house anywhere in the eighteenth century, and feel sure that it will fairly represent the whole. And if this is true of the meeting-house, it is true also of the churchly customs and fashions connected with it. Many of them remained unchanged for nearly two hundred years.

When the settlements were young and weak, the meeting-houses were necessarily small and rude. The earliest of which we have record—say as early as 1632—consisted of a single room, perhaps twenty by thirty-six feet in size, and twelve feet high “in the stud.” The roof, if not shingled, was thatched with long grass. The light came straggling in, through little diamond-shaped panes, and sometimes glass was so scarce that oiled paper was used in its stead. In Waterbury, for example, the first meeting-house was built in 1694, but its windows were destitute of glass for at least twenty years. A greater deprivation than this was the absence of fires. The winters of two hundred years ago were as frigid, I suppose, as those of to-day, yet there were no fires in New England meeting-houses, except those which smouldered in foot-stoves. These buildings have been truthfully described as “cold, desolate places,” and they were sometimes disagreeably and painfully cold. “So cold,”

wrote Judge Sewall in his Diary, on the 24th of January, 1636, "that the sacramental bread is frozen pretty hard, and rattles sadly in the plates." It seems to us strange that such a condition of things was tolerated, but down to a recent date it seems to have been considered a questionable matter whether the heating of a meeting-house was not too great a concession to the carnal man. Dr. Bushnell, in his discourse on the "Age of Homespun," picturing the house of God as he remembered it, said, "There is no furnace or stove, save the foot-stoves that are filled from the fires of the neighboring houses, and brought in partly as a rather formal compliment to the delicacy of the tender sex, and sometimes because they are really wanted." This was the universal custom as late as the early part of the nineteenth century. When stoves were first introduced, which was in 1817, they were looked upon as an innovation to be stoutly resisted.

The interior arrangement of a meeting-house was very different from that of a modern church edifice. At first it was seated with rude benches made of slabs, the flat side up, but these, as soon as possible, were superseded by pews. In Waterbury, for instance, those who were "seated in the seats" had permission given them in 1769 "to turn them into pews," provided they did so "at their own expense." In Plymouth, Conn., during the building of their first edifice, in 1749, "a vote was passed to have a pew on each side of the pulpit, and one each side of the front door, in all four in number, and the rest fitted up with seats." These old-fashioned pews, which were once looked upon as so much more desirable than benches, might almost be described as large boxes without lids. Sometimes the top of the wooden wall was made of banister work, or a row of turned spindles surmounted by a rail. A recent writer, dealing in reminiscences of his own childhood, speaks of the music these spindles used to make, when the little folk, standing on the seats, worked them loose and turned them until they creaked. The seats in the pews—this same writer tells us—"used to be hung with hinges, so that the people, standing during prayers,

as they always did, could turn them up against the wall of the pew, and thus the more easily rest the elbow or the forehead on the rail. . . . At the moment of the Amen there was an astonishing clatter and bang as the uncushioned pine seats were suddenly let fall to their places throughout the house. It was a horrid din. . . . But this was the fashion in the old meeting-houses, and the more aristocratic the family, the more noise they were expected to make."

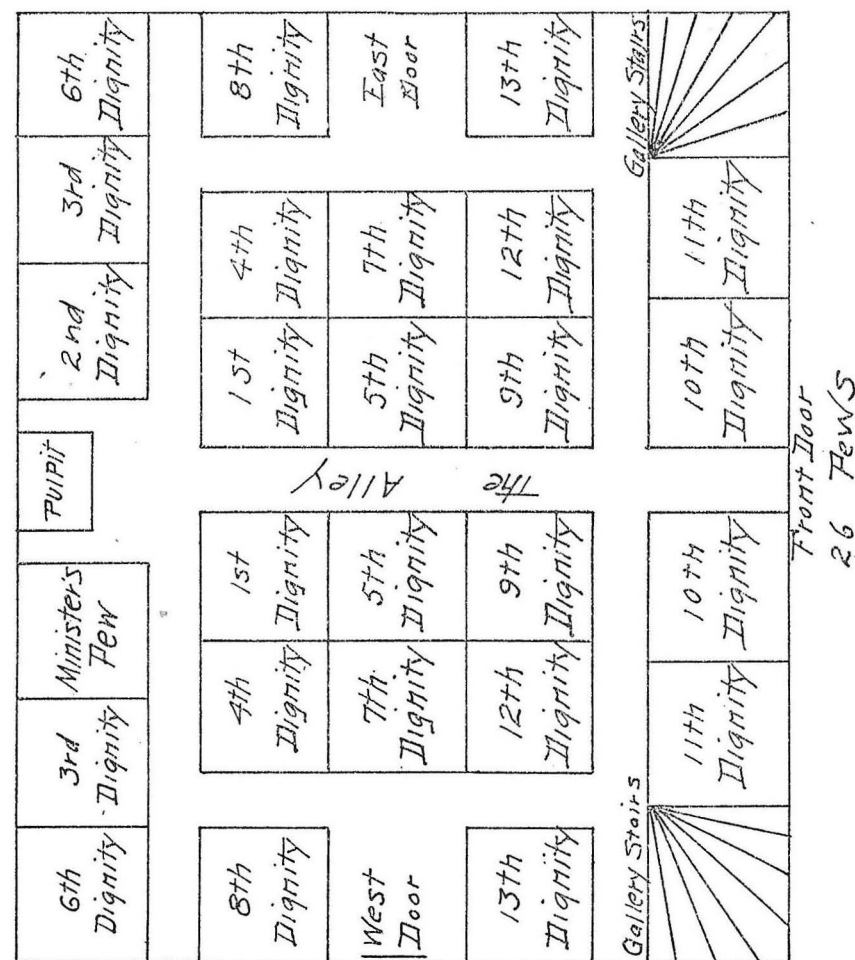
The pews being thus high, and walled in, it was necessary that the pulpit should also be high; otherwise the preacher could not have seen the separate groups into which his flock was divided. It has been described as "a sort of box against the wall, fifteen or twenty feet above the floor"; so that the people, whether they would or not, must "receive the minister's teachings as coming from above." It was overhung, as you have often heard, "by an august canopy, called a sounding-board—study general, of course, and first lesson of mystery," as Bushnell expresses it, "to the eyes of the children, until what time their ears are opened to understand the spoken mysteries."

The ungraceful height of the meeting-house, to which I have referred, is explained in part by the presence of galleries. These were almost universal, or at least were introduced whenever a church was able to provide them. In the Records of Waterbury, for example, we find a series of votes in reference to this important matter. In 1708, "the town granted to several of the young men liberty to build a small seat or gallery in the meeting-house for themselves to sit in—not to prejudice the town or house." Five years later—in 1713—the town "agreed that there should be a gallery built at one end of the meeting-house"; and again, in 1716, it was "acted by vote to lay the foundation of the galleries of the meeting-house, that is, all three sides of the said house."

There are edifices which by their grandeur belittle the congregations that gather in them; but in the times I am describing the congregation glorified the edifice. The "fathers" had a

genuine sense of their own dignity, and manifested it in the sanctuary in the seating of the people. This was done according to rank, and was a task of no slight importance. It was assigned, sometimes yearly, to a special committee. By this committee seats were carefully set apart for individuals, and each was expected to occupy his own. In 1669, in one of the colonies, two men, whose names are given, were fined £27, 4s. for being disorderly, and "sitting on a seat belonging to others." The rank of each person was determined partly by age, and partly by list or taxable estate. The children usually sat by themselves—in the gallery, when there was one; and in many instances the men and women were seated apart, on opposite sides of the house,—a custom that still survives in some Methodist churches and at some prayer-meetings. In the records of Waterbury—if I may refer again to a parish with whose history I am somewhat familiar—there are numerous entries illustrating the important place the seating of a congregation occupied in the thoughts of the citizens. For instance, on the 14th of December, 1719, "it was agreed by vote that the meeting-house should be *seated*, and the rule to do it by shall be by list of estate and by age, reckoning one year in age to four pound of estate." In 1729, their second meeting-house was ready for occupancy, and the task of seating had to be entered upon again. "This seems to have been conducted," says Dr. Henry Bronson in his History, "with a scrupulous regard to the dignity of individuals. As the minister was the most reverend and respectable personage in the community, it was meet that he and his family should be cared for first. It was then voted that the men should sit in the west end and the women in the east end of the new meeting-house, and that but one head should be counted in a man's list. . . . It was decided that all the males of sixteen years and upward should be seated, and a committee was appointed to determine the rank of the pews, and to place the congregation in them according to rule. In the latter part of the long period during which the second edifice in that town was occupied (it lasted from 1729 to 1795) the congregation was

divided into thirteen grades or "dignities," which were disposed of in thirteen pews on each side of the "alley," that is, the middle aisle. It was voted in 1769 that "men and their wives might be seated together in the pews."



The meeting-house has been described ; let us look, now, at the assembled congregation—the minister in his lofty and canopied pulpit, the elders and deacons in a long pew in front of the desk, facing the people, the men and women sitting apart on opposite sides of the house, the children seated wherever they can find a place or crowded into the gallery. In appearance, as well as in other respects, the assembly is strangely in contrast with a modern Sunday congregation. In the early days, in Plymouth colony, the men are described as dressed in “sad-colored mantles, and armed to the teeth, the women in sober gowns, kerchiefs and hoods.” These sombre fashions did not last always, for at some periods bright colors and odd shapes prevailed ; but on the average the dress of the forefathers was, in comparison with that of the present day, very plain and cheap and poor. We must remember that the first two centuries of New England history belonged to what has been appropriately termed “the age of homespun.” If you could look in upon these people, what a motley assemblage they would seem to you ; but not more strange than you would seem to them, could they see you to-day.

The old-time congregations having so much dignity and so much piety, we should naturally suppose them to have been perfect models of deportment—examples of what Christians should be in the sanctuary. But they had their faults : the children were too “wide awake,” and the adults sometimes not enough so ; and between the two classes the “tithing-man” had about all he could do. In some places, this functionary was armed with a staff of office, tipped at one end with the foot and at the other with the tail of a hare, or with a knob at one end and a small feather brush at the other. With the knob he knocked the heads of the men who fell asleep, and with the feathers he tickled the faces of sleeping women. In one place the officer got himself into serious difficulty on a certain Lord’s day, “by rapping the head of a man who seemed to be nodding with sleep, while in fact he was only signifying his assent to the

preacher. It behooved him thereafter,” says the historian, “to classify the nods!” It is on record that in 1643 Roger Scott, of Lynn, struck the man who waked him up, and was afterward severely whipped to cure him of his sleeping habit.

This Massachusetts transgressor seems to have possessed no more docility than another, of whom we have some account, who belonged to Waterbury. I refer to an incident that occurred in 1760, during the long ministry of the Rev. Mark Leavenworth. There was among Mr. Leavenworth’s hearers a person of some standing, who had the infirmity of sleeping in meeting. The preacher, hoping perhaps to cure the evil habit, on one occasion stopped suddenly in his discourse, and calling the sleeper by name, said, “Wake up ! wake up !” The interruption was not welcome, and the offender answered quickly, “I am not asleep any more than you are, Parson Leavenworth ; so please mind your own business.” A great commotion followed. Some were indignant, others amused. Two days after, the delinquent was arraigned, on a grand jury complaint, for profaning the Sabbath by rude talking in time of public worship. He pleaded in extenuation that he had assured his pastor that if he ever called him to account publicly for sleeping he would tell him it was none of his business. But the plea was not accepted, and he was sentenced to pay a fine of five shillings and costs. Evidently, they had not adopted in Waterbury the plan proposed many years before (1662) in Portsmouth, where the town meeting “ordered that a cage be made, or some other means be invented, to punish such as sleep on the Lord’s day.” The clause, “or some other means be invented,” has a suggestion of hopelessness in it,—as if the disease was hard to cure, and the tithing-man’s patience exhausted.

I suspect it was in the pulpit rather than the pews that a remedy should have been looked for. We read that in 1646 a fine was laid in Massachusetts, of twenty shillings an hour, for any speech more than one hour long, made by any attorney or person before a court. But I find no such limitation put upon

the clergy. It often became the sexton's duty to step up to the sacred desk and turn the hour-glass, while the discourse still dragged its slow length along. A sermon of two hours' endurance was no rare thing, and the congregation—even the sleepy ones—looked upon it not as a trial, but as a privilege.

It was customary, from the earliest times, to hold two public services, and to hear two sermons, each Lord's day. This custom seems to have been connected—in some places at least—with the fact that the early New England churches had as a rule *two* officers who preached—the "pastor" and the "teacher." In a book published in London in 1641—Lechford's "Plain Dealing"—we have a detailed account of the order of divine services in the Boston church at that early day, and we know that in New Haven and elsewhere a similar order was pursued. "Every Sabbath, or Lord's day, they came together by ringing of a bell, about nine of the clock or before." At Plymouth, New Haven and many other places, especially in times of war, it was at the beat of a drum. "Their pastor begins," says Lechford, "with solemn prayer, continuing about a quarter of an hour. The teacher then readeth and expoundeth a chapter. Then a psalm is sung, whichever one of the ruling elders dictates. After that the pastor preacheth a sermon, and sometimes *ex tempore* exhorts. Then the teacher concludes with prayer and a blessing. Once a month is a sacrament of the Lord's supper (whereof notice is usually given a fortnight before), and then all others departing except the church (which is a great deal less in number than those that go away), they receive the sacrament, the minister and ruling elders sitting at the table, the rest in their seats or upon forms." "About two in the afternoon," Lechford continues, "they repair to the meeting-house again, where the services are much the same as in the morning. After that ensues baptism (one of the parents being of the church, no sureties are required); which ended, the contribution follows." We read in Dr. Leonard Bacon's "Historical Discourses," that "after the contribution, if there were any

members to be admitted into the church, or any to be propounded for admission, or if there were cases of offense and discipline to be acted upon by the church, such things were attended to; and then another psalm was sung, if the day was not too far spent."

As in all the history of Puritanism, the sermon was the chief thing in the long order of services. It was indeed the chief event of the week in many a New England town, even down to the time of the Revolution. As a general thing, preaching ("prophesying" it was frequently called) was left to the regular ministry; but not always. Prophesying, says Lechford is "when a brother exerciseth in his own congregation, taking a text of Scripture, and handling the same according to his ability. Notwithstanding, it is generally held in the Bay, by some of the most grave and learned men among them, that none should undertake to prophesy in public unless he intend the work of the ministry." Indeed, when the time of the primitive simplicity had passed away (and it did not last long), it required a thorough scholar, skillful in the analytical method of sermonizing, to satisfy the demand of the ordinary New England congregation. If you will turn to the outline, published in Charles W. Elliott's "New England History" of a Fast-day sermon preached by Increase Mather in 1682, you will find a good illustration of the minute and painful elaborateness of the old-time discourses. I have in my possession a manuscript notebook, used by one of my Waterbury predecessors, the Rev. John Southmayd, while he was a student in Harvard college, which affords additional illustration of the same fact. It is filled with notes of sermons listened to by him in 1693 and 1694. Several prominent ministers of the period are represented, and they all seem to have followed the one model. The discourses are highly analytical, being divided and subdivided into "doctrines," propositions, inferences and applications; so that to the multitudes of the present day, to whom the great test of a sermon is not what it contains but how brief it can be made, they would have seemed monotonous and interminable. But the forefathers not

only had a relish for strong meat, they were able to digest it, even under the most unfavorable circumstances. You have heard how the congregation to which the celebrated Dr. Emmons ministered, as recently as 1800, used to sit for two hours, through summer heat or winter cold, listening with profound attention while he read to them, from small sheets of paper, held in his hand, some acute and abstruse discussion in metaphysical theology. It is an extraordinary spectacle; yet through the eighteenth century something like this might have been seen in any New England meeting-house on any Sabbath of the year. For the New England people had immense faith in the church, the Sabbath, the Bible and the sanctuary, and accepted the strong sermon and the long services as a matter of course, a privilege rather than a burden. No man fancied, as so many do now, that when he went to meeting he was doing somebody a favor; the motive was love to God, or else fear of the magistrate. And, as Bushnell puts it, in "The Age of Homespun," "nothing is dull that has the matter in it; nothing long that has not exhausted the matter. If the minister speaks in his great coat and thick gloves or mittens, if the howling blasts of winter blow in across the assembly fresh streams of ventilation that move the hair upon their heads, they are none the less content, if only he gives them good strong exercise. Under their hard and, as some would say, stolid faces great thoughts are brewing, and these keep them warm. Free will, fixed fate, fore-knowledge absolute, trinity, redemption, special grace, eternity,—give them anything high enough, and the tough muscle of their inward man will be climbing sturdily into it; and if they go away having something to think of, they have had a good day. . . . O, these royal men of homespun, how great a thing to them was religion!" The weight of these discourses it has seemed to foreign critics "impossible for any, the most cultivated audience in the world, to have supported." But it was not too heavy for those staunch New England intellects to bear, or to profit by. "These Sabbath sermons," says Elliott, "sharpened the intellect and led to infinite talk and discussion. Tedi-

ous and strange as many of them now seem, they kept alive the better part of man, and saved the masses from degenerating into a grovelling materialism. The mind of New England was kept awake and active. All over the colonies, men were dealing with the great problems of life and death—with duty to man and duty to God, and this habit of mind has inspired and moulded the civilization of New England, and helped to make it what it is."

A service with a sermon in it of such length and strength as I have indicated was not unlikely to include also a long prayer. The prayers mentioned by Lechford measured a quarter of an hour; but this was nothing compared with the length which some prayers afterward attained to. The prayer was sometimes as long as the sermon, and was listened to with the same kind of intellectual exertion; while the physical effort must have been considerable, as it was the uniform custom not to kneel or bow forward, but to stand. It was inevitable that prayers of so great length must have taken a wide range, and must sometimes have been occupied with rather trivial details. There were those in the old times who, like the late President Finney of Oberlin, indulged in strong personalities in prayer, and some who were inclined to dictate to the Ruler of the worlds. It is related, for example, of the Reverend Mr. Miles—and the story seems to be authentic—that in praying for rain he said, "We do not want Thee to send us a rain which shall pour down in fury, and swell our streams, and sweep away our haycocks and fences and bridges; but, Lord, we want it to come drizzle-drozzle, drizzle-drozzle, for about a week." Another brother was equally precise, in his recognition of benefits received, when he said, "We thank Thee also for the many barrels of cider Thou hast vouchsafed to us"—a thanksgiving which no one (let us hope) would be reckless enough to utter to-day!

But there can be no doubt that amidst some formality and Phariseeism there was a great deal of genuine worship in those days. The forefathers of New England were pre-eminently men

of prayer; they lived near to God, and from that purest and richest fountain drew a strength and influence that have blessed the nation.

Passing to the service of song, we come to that branch of public worship in which the Puritan forefathers took less interest than any other—not even excepting the weekly contribution. Puritanism was a protest not only against immorality, but against luxury, and very naturally, *art* was included. On the hard soil of New England, in a pioneer society, art had really but little opportunity. It is not surprising, therefore, that music was greatly neglected, and that in the services of the Sabbath there was little that deserved the name. At first, congregational singing was exclusively practised, some one person leading the people. The psalms only were sung, and the version at first used (that of Ainsworth) was so rugged and uncouth that the renderings of the Bay Psalm Book were considered an improvement upon it. But no one can look through that book without fully accepting the declaration of the translators: "We have respected rather a plain translation than to smooth our verses with any paraphrase, and so have attended conscience rather than elegance, fidelity rather than poetry."

As there was great poverty of true lyrical song, so was there great destitution in regard to music. The tunes were few—one tune for each metre being, in the opinion of some, all that was necessary. About 1714, however, the Rev. John Tuffts published a singing-book containing twenty-eight tunes. A few years later the practice of singing by note was fairly inaugurated, but it opened a ten years' quarrel. A writer in the "New England Chronicle," in 1723, said; "Truly I have a great jealousy, that if we begin to sing by rule, the next thing will be to pray by rule and preach by rule, and then comes popery!" What was thus foreboded has not yet come to pass; but a result which speedily followed was the establishment throughout New England of *choirs*, with all the perils and sorrows therein involved—including the old-time singing-school. "Clean round the front

of the gallery," says one, "is drawn a single row of choir, headed by a key-pipe in the centre." "A small squeak from this," says another narrator, "warned the audience to be ready; then the chorister stood up in his place and led his band through the psalm, all the while beating time with his arm, and singing—now bass, now treble, now falsetto, in the face of the Lord and his people. Next to the minister, the chorister was on Sundays the greatest man—far before the tithing-man and the deacon."

In view of the regard paid by the forefathers to Old Testament models, and the prominence given to musical instruments in the Jewish worship, the long-continued prejudice against instrumental music is somewhat surprising. But choirs having once become established in the sanctuary, the introduction of musical instruments, "and that of all sorts," speedily followed. The flute, the clarionette, the violin, the bass viol and the violoncello "gradually crept in after the pitch-pipe," and continued in full blast, alike in city and country meeting-houses, until a quite recent period. Says the author of "Hartford in the Olden Time," speaking of the tithing-man, "We have an unpleasant memory of one—a tall, strong, most demure-looking personage—who in our boyhood once screwed our right ear between his bony fingers till it almost gushed blood; and all because we laughed a little louder, and with less impediment than the rest of the congregation, when one of the cat-guts of a bass viol snapped asunder, with a loud and ludicrous twang, in the midst of a grave hallelujah." Such remembrances as these might easily be cherished by some who are present to-day—so recently has the church orchestra ceased to be. The first real organ built in America dates, I believe, from 1745; but it was a long time before Puritanism would admit this noblest and most devout of all instruments into the house of God—the dread of popery again serving as a barrier.

There is one other item in the order of services, of which I wish to speak. This was announced by one of the deacons, who said, "Brethren of the congregation, now there is time left for

contribution ; wherefore, as God has prospered you, so freely offer. " The ministers, when there was any extraordinary occasion, accompanied the call with some earnest exhortation out of the Scriptures, urging to liberality. The contribution was received, not by passing a box or plate from seat to seat, but in a manner calculated to make the gift seem more like a gift and an offering to God. " The magistrates and chief gentlemen first," says Lechford, " and then the elders and all the congregation of them, and most of them that are not of the church, all single persons, widows, and women in absence of their husbands, come up, one after another, one way, and bring their offerings to the deacon at his seat, and put into a box of wood for the purpose, if it be money or papers ; if it be any other chattel, they set or lay it down before the deacons, and so pass another way to their seats again ; which money and goods the deacons dispose toward the maintenance of the minister and the poor of the church, and the church's occasions—without making account ordinarily. " This was the mode of contributing at Boston in 1640 ; there is evidence that it was the mode at New Haven also ; and we find it practised in Plymouth, Mass., as early as 1632. Governor Winthrop in his " Journal, " describing a visit to Plymouth, and the services on the Lord's day, says, " When this was ended, the deacon, Mr. Fuller, put the congregation in mind of their duty of contribution ; whereupon the Governor and all the rest went down to the deacon's seat, and put into the box, and then returned. " No man's contribution, under such circumstances as these, was likely to consist of the smallest coin which his pocket contained ; but whatever it was, it meant something. Those were the days of self-denial, and where money was not to be had, something else—as you have noticed—was offered. We meet, in 1662, with the following suggestion—probably as timely as it is quaint : " The court proposeth it, as a thing they judge would be very commendable and beneficial, to the towns where God's providence shall cast any *whales*, if they should agree to set apart some part of every such fish, or oil, for the encouragement of an able and godly minister among them. " A

parallel to this occurs in the history of Waterbury ; for we read that in 1694 the town by vote " agreed to use or improve the money that now is or hereafter shall be due for wild horses that are sold in the town, for the helping build the meeting house. "

In the earliest times, as we have seen, the people were summoned to public worship by the beat of a drum. When the luxuries of peace began to multiply, the drum was superseded by a bell. In New Haven this change took place as early as 1682. The earliest accounts also represent the men going to meeting " armed to the teeth, " and of course going on foot ; but as the fear vanished of attacks from a savage enemy, this practice passed away, and the incongruous spectacle of a house of worship adorned with instruments of death disappeared. Then came the period of more widely extended settlements, when the population was scattered and the parish was broad, and many of the people could no longer go to meeting on foot. It is hard for us to realize the fact, but it is matter of history nevertheless, that there were no wheeled vehicles in New England until the middle of the eighteenth century, and very few until after the Revolutionary war, " The bridegroom, " says Hollister, in his " History of Connecticut, " " who went to a neighboring town to be united with a help meet for him, whether he was a gentleman or yeoman rode on horseback, and carried her home on a pillion behind him. " And this was the style universally in which the forefathers went to meeting. After 1760 an occasional carriage or chaise began to appear on the roads of New England ; but even into the nineteenth century the fashion of riding to meeting on a pillion continued in force.

In the olden days everybody believed in going to meeting. But in the judgment of the lawmakers this did not render it unnecessary to legislate on the matter, and a penalty of three pounds was fixed for every instance of voluntary neglect of public worship on the Lord's day and on days of fasting and thanksgiving appointed by the civil authority. This fine seems to have been subsequently reduced to ten shillings, and was repeal-

ed in 1770. Almost from the first, severe penalties were inflicted on "profanely behaved" persons, who lingered "without doors at the meeting-house." Any such person was first "admonished" by the constables; on a second offense he was "set in the stocks," and if his moral sense was still perverted he was summoned before the courts. It was decreed that if any man should interrupt the preacher, or falsely charge him with error "in the open face of the church," or otherwise make God's ways contemptible and ridiculous, he should be reprov'd openly by the magistrates at some lecture, and bound to good behavior, and for a second such offense should either pay five pounds to the public treasure, "or stand two hours openly upon a block or stool four foot high, upon a lecture day, with a paper fixed on his breast written with capital letters, 'An open and obstinate contemner of God's holy ordinances.'"

The feeling of reverence of which I have spoken extended also to the ministry in those days. The clerical prefix "Reverend," as the title of an individual minister, does not occur in the colonial records of Connecticut until about 1670, although the general term "reverend elders" is found much earlier. But the popular estimate of ministers was as high as the most dignified and exacting of them could wish it to be. And there was reason why it should be high. Says Hollister in his "History," "The most thoroughly patrician body of men in Connecticut were the clergy, who exercised an almost unlimited authority over the inhabitants. I do not believe there ever was an aristocracy more deserving of respect, as well from the high tone of its morality as for the stateliness and general decorum that distinguished its members." "Most of these clergymen were gentlemen of uncommon powers of mind, of elegant manners, and thoroughbred scholars in an age when scholars were rare. . . . At no time since that day has there been such a class of educated gentlemen in New England as were the immigrant pastors of Connecticut." Elliott, in his "New England History," does not strike so high a note of eulogy, but he

reaches the same general conclusion. "There is no doubt," he says, "that the ministers of New England were the steady encouragers of education, the friends of goodness, and the advocates of piety. They made mistakes, had quarrels, were too urgent for class legislation, jealous of their influence; and among them were base men. Yet with all their faults they may well ask comparison with the clergy of any sect anywhere. They were men with the common weaknesses, follies and vices, and are to be judged like other men; their occupation was their only difference. But any community will be safer, richer and better which can secure a good pulpit; and that of New England was equal at least to the intelligence and virtue of the time."

There was good ground, therefore, in the qualities of the ministry, for the reverence of the people. But they were led to such reverence also by an idealizing process. The minister was to them the very embodiment of divine authority in regard to truth and morals. When he entered the meeting-house and made his way to the pulpit, the congregation rose to receive him, and sometimes they rose when he announced his text. Within our own remembrance, the practical love of a parish for its pastor used to culminate annually in a "donation visit," which, in its earliest form, was a "spinning bee." "On a given day, the women of the parish, bearing their wheels and flax, were wont to assemble at the house of the minister. The hum of the wheels was like the murmur of bees; and their labors filled the chests of the minister's wife." "It was also the custom of the farmers of the parish, when the wintry winds began to whistle in the cracks of the doors and windows, each one of them on a day to drive up his cart, loaded with good wood, and drop it at the minister's door. Sixty loads for a year was only a fair allowance, and he was not a popular clergyman who failed thus to receive his supply."

The reverence that was felt toward the house of God and the ministry, extended also to the first day of the week. The

Pilgrims brought this feeling with them from beyond the sea. The Sabbath was a great and holy day to them, and the Puritans of the other colonies had the same feeling in regard to it—the natural result of their Judaistic view of religion. They discarded the name "Sunday" and employed the Jewish name "Sabbath," and believing that the Sabbath had been transferred by divine appointment from the seventh day of the week to the first, they celebrated it in a thoroughly Jewish spirit, and with more than Jewish strictness. They copied Jewish example even in regard to the hour at which the Sabbath should begin; they began it at sunset of Saturday night. "The keeping of Saturday night," says Elliott, "dates back to the early days of the Massachusetts colony. We find in one of the Company's letters to Endicott, at the very founding of the colony, a direction to cease labor early on Saturday afternoon. The Rev. Mr. Cotton gave to this the weight of his character, talents and reputation; and they found it practicable to quote Scripture to sustain it,—for the Bible says, 'The evening and the morning were the first day.' Nothing then was more easy than to believe that Sunday began with the sunset of Saturday. When that hour came, the cattle were housed, tools were laid up, and doors and gates were carefully closed; the chickens went to roost, and the singing of birds was no longer heard; a universal hush settled upon New England, as the shadows of evening came over the landscape. Then, after six days of labor, old men and women, young men and children, sat down to rest; and the stillness of the hour penetrated their hearts. . . . The Sabbath day was at hand, and when at nine o'clock the curfew tolled through the forest, every one went quietly to bed, and slumbered till the Sabbath morning broke." In almost every home, the day was begun with prayer. No more work was done than was absolutely necessary in order to prepare food for the household and the cattle. "Few steps were taken, and there was but little talking, and that in a subdued voice. Personal cleanliness and a decent garb were universal; and all the peo-

ple, when the sound of drum or stroke of bell called them to the meeting-house, went out of their homes serious, quiet and clean."

It was quite in keeping with the whole spirit and method of the colonists that a rigid observance of the Sabbath should be enforced by pains and penalties. They believed that the day, in all its Mosaic strictness, was of divine authority; and this belief was incorporated in their legislation. The whole people were required by statute "carefully to apply themselves to the duties of religion and piety publicly and privately," and to abstain from servile labor. They were required to go to meeting, and were not allowed to go anywhere else, the fine for transgressing the law being, in each case, five shillings. "Single persons being boarders or sojourners, and young persons under the government of parents or masters," were not allowed to meet together in company in the street or elsewhere. It was made the duty of constables and grand jurors to walk the streets and duly search all suspected places, and to bring the violators of this law to justice. "These," says Dr. Henry Bronson, in his History of Waterbury, "are the statutes which our fathers lived under, till after the Revolution, and which assisted in moulding their characters and opinions." In this same History of Waterbury (pp. 318, 319), an interesting illustration is afforded of what was considered "servile labor" by the case of Isaac Bronson in 1737. From Isaac Bronson's own account it appears that he had a sister, who had lived at his house, about four miles out of town; that on account of severe illness she went home to her mother and stayed with her; but that, having recovered, and desiring to return to her brother's, she asked him, on Sunday afternoon, after meeting, to let her ride home behind him; and that he consented to do so. For this act—taking his sister home with him on the Sabbath, instead of coming for her on Monday, or waiting until after sunset—he was arraigned before Justice Timothy Hopkins, convicted, and fined five shillings and costs. Dissatisfied with the decision, and considering himself "wholly innocent of the crime" of Sabbath-breaking, Bron-

son petitioned the General Court for relief, but without securing any reversal of judgment. If the culprit's sister had come with him to meeting, Justice Hopkins would have made no objection to her returning with him ; but her making use of her brother's horse to get from the one house to the other on the Sabbath, was a sufficiently near approach to "servile labor on the Lord's day" to arouse the Justice's wrath in behalf of God's violated law.

As we have already seen, the old-time meeting-house had no fire in it. Although "the people were tough," as Dr. Bronson says, it was uncomfortable business to sit through a long service on a winter day, and those who lived too far away to return home during the intermission were glad to resort to some neighbor's house to get warmed. There was an obvious want, which in many places was met by the building of "Sabbath-day houses." The Sabbath-day house was an edifice erected for the accommodation of those who lived at a distance, to which at the close of the morning service they repaired, to "thaw their frosty limbs before a rousing fire", to eat the dinner and to drink the cider which they had brought from home.

There are many other points which I might touch upon, but I have sought to keep within the line of habits and customs. There were peculiarities about the government of the early New England churches, distinguishing them from Congregational churches of the present day, which are well worth studying ; but a consideration of these would have led us into broader and more profound questions than I wished to deal with. For the same reason, I have had but little to say of the old-time connection of the church with the state, although it is a matter of great historical interest, connected as it is with the history of the establishment of religious liberty in America. If our age possessed more of the historical spirit, such subjects as these would occupy our thoughts more than they do. But humanity to-day has its eyes fixed on the future rather than the past, and perhaps this is well. Perhaps it is best merely to glance at the past now and

then ; only, let us be quick to learn the lessons the past teaches, and prompt to enter upon the duties and opportunities of the future. The God of our fathers is our God ; let us trust in Him, let us look to Him as our guide and our strength, and He will go with us and bless us.



Manual
of
The Church of Christ
(Congregational)
in
Orange, Conn.

HISTORY.

THE Congregational Church of Orange was organized March 13, 1805. Fifty-four persons—thirty from the First Church, and twenty-four from the Second Church in Milford—on that day entered into solemn covenant with God and with each other, and were publicly recognized as a Church by a council of neighboring ministers and churches.

The Reverend Doctor Trumbull of North Haven preached the sermon from Colossians III:14. Reverend Noah Williston, Reverend Bezaleel Pinneo, and Reverend Sherman Johnson assisted in the services. For several years the congregation met for worship in a small chapel located near the center of the green. The present Meeting House was commenced June 1810, and dedicated April 17, 1811. Reverend Bezaleel Pinneo, pastor of the First Church of Milford, preached the dedicatory sermon from Chronicles VI:41, 42. The building was remodelled in 1864 at a cost of \$3,650, and rededicated June 9, 1864. The present pipe organ was installed in 1886. The Meeting House was again remodeled in 1905 at a cost of about \$3,000. The one hundredth anniversary of the organization of the church was observed June thirtieth to July second, 1905. Addresses were made by the pastor, the Reverend Benjamin M. Wright, Rever-

end N. J. Squires of West Haven, Reverend H. H. Morse, pastor of the First Church of Milford, Reverend Joseph Anderson, D.D., of Waterbury, Reverend Henry W. Hunt, a former pastor, and others.

The Meeting House was wired for electricity in June, 1910. On June 26 and 27 of this same year, the one hundredth anniversary of the laying of the corner-stone of the present well preserved building was observed. An address was delivered by the Reverend E. Talmadge Root of Providence, R. I., on the Country Church and the Country Community. On Sunday morning, the pastor, Mr. Calhoun preached a sermon from Mark 11:17. My House a House of Prayer.

PASTORS.

Rev. Erastus Scranton was the first pastor of this church. He was settled July 4, 1805 and dismissed Jan. 3, 1827.

Rev. Horatio A. Parsons was settled Dec. 23, 1829 and dismissed April 24, 1832.

Rev. Horace Woodruff was settled Aug. 22, 1832, and dismissed June 7, 1836.

Rev. Anson Smythe was settled Nov. 25, 1840, and dismissed Dec. 27, 1842.

Rev. Cyrus Brewster was settled Aug. 23, 1843, and dismissed Aug. 23, 1848.

Rev. W. W. Belden was settled Aug. 23, 1848, and dismissed May 18, 1852.

Rev. D. Williams was stated supply from Feb. 1853 to Feb. 1855.

Rev. A. C. Raymond was settled June 11, 1856, and dismissed Oct. 27, 1862.

Rev. Henry T. Staats was settled June 9, 1864, and dismissed March 17, 1869.

Rev. William H. Dean was stated supply from July 1, 1871, to April 1, 1875.

Rev. T. A. Leete was stated supply from Jan. 1, 1877 to April 1, 1879.

Rev. C. C. Otis was stated supply from Sept. 1, 1881 to Aug. 2, 1882, when he was settled. He was dismissed Sept. 1, 1883.

Rev. H. W. Hunt was stated supply from September 9, 1883 to September 16, 1884, when he was settled. He was dismissed Jan. 2, 1896.

Rev. Benjamin M. Wright was called to the pastorate in 1896, and died November 17, 1907.

Rev. Newell M. Calhoun was called to the pastorate in 1908.

DEACONS.

Elias Clark, elected March 13, 1805 ; died July 17, 1817.

Jonathan Treat, elected March 13, 1805 ; died Nov. 20, 1829.

Joseph Prudden, elected Nov. 4, 1814 ; died Jan. 11, 1840.

Peck Fenn, elected June 13, 1815 ; died March 12, 1824.

Ebenezer Alling, elected April 9, 1830 ; resigned May 4, 1834.

Calvin Beach, elected Sept. 14, 1834 ; resigned Jan. 18, 1843.

Andrew Smith, elected December 31, 1840 ; resigned Feb. 10, 1843.

Nathan Merwin, elected May 12, 1843 ; died April 9, 1844.

Aaron Clark, elected May 12, 1843 ; resigned Jan. 2, 1876.

Alpheus N. Merwin, elected Feb. 28, 1857 ; resigned Jan. 2, 1876.

Leverett J. Clark, elected March 6, 1875 ; died March 25, 1891.

H. B. French, elected May 5, 1878 ; died April 9, 1883.

J. Sheldon Alling, elected June 30, 1883 ; to complete the unexpired term of H. B. French.

C. A. Clark, elected July 18, 1886 ; resigned Jan. 10, 1886.

E. L. Clark, Jr., elected Jan. 10, 1889.

C. A. Clark, elected Feb. 1, 1891 ; died 1896.

J. Sheldon Alling, elected 1897 ; died 1900.

Stiles D. Woodruff, elected 1901 ; died April 11, 1906.

William C. Russell, elected 1907.

PRESENT OFFICERS OF THE CHURCH.

Pastor, Reverend Newell M. Calhoun.

Deacons, E. L. Clark, Jr., William C. Russell.

Standing Committee, The deacons ex officio and Henry M.

Clark, I. P. Treat, Wellington M. Andrew.

Treasurer, Arthur D. Clark.

Clerk, Watson D. Woodruff.

OFFICERS OF THE SUNDAY SCHOOL.

Superintendent, Watson S. Woodruff.

Assistant Superintendent, Irving W. Andrew.

Secretary and Treasurer, Elbert W. Scobie.

AUXILIARY ORGANIZATIONS.

1. The Orange Auxiliary of the New Haven Branch of the Woman's Board ; organized May 4, 1877.

2. The Auxiliary of the Woman's Home Missionary Union of Connecticut.

3. The Ladies' Benevolent Society ; organized Dec. 12, 1883.

4. The Society of Christian Endeavor ; organized Sept. 19, 1887.

5. The Dorcas Circle of King's Daughters ; organized Jan. 1897.

6. The Perseverance Circle of King's Daughters.

STATEMENT OF BELIEF.

We believe in God the Father Almighty, maker of heaven and earth ; and in Jesus Christ His Son our Lord, Who by His life and His death upon the cross, offereth salvation to all men ; we believe in the Holy Spirit, the brotherhood of men, the church universal, the sacred scriptures, the fellowship of believers, the forgiveness of sins, the resurrection of the dead, and the life everlasting.

FORM FOR THE RECEPTION OF CHURCH MEMBERS.

The persons to be received on confession of their faith, coming, as their names are called, before the congregation, the minister may repeat the following or other Scripture passages :

"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people."

“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.”

“For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”

The minister shall then say:

Dearly beloved, called of God to be his children through Jesus Christ, we give hearty thanks to Him, who, by his Spirit, has opened your eyes to see and your hearts to receive Jesus Christ as your Saviour and Lord, and who has inclined you to present yourselves at this time to make confession of Him, and covenant with His people.

CONFESSION OF FAITH AND COVENANT.

In the presence of God and men, you do now heartily confess God as your Father, the Lord Jesus Christ as your Saviour and Master, and the Holy Spirit as your guide. Having truly repented of your sins and forsaken them with all the strength of your will, you do now devote yourself to the love, obedience, and service of Jesus Christ. You take God's Word as the law of your life, and the Holy Spirit as your inward light, and trusting in His grace to strengthen you, you promise to follow Him in all things, to walk with His disciples in love, and to live for His honor and glory.

Do you so promise?

Response, I do.

BAPTISM. (*Those who having been previously baptized are addressed as follows:*) Do you who were baptized in infancy accept that act as the seal of your covenant and consecration?

Response, I do.

“The God of all grace who hath called you unto His eternal glory confirm you unto the end, that ye may be blameless in the day of the Lord Jesus Christ.” Amen.

(*Those not having been previously baptized are addressed as follows:*) Acknowledging the divine authority of Christian baptism, you now receive it as a sign of the washing of regeneration, which you trust has been wrought in you by the Holy Spirit, and as a seal of God's covenanted grace.

(*Baptism shall here be administered as follows:*) I baptize thee into the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The minister shall then say:

And now to you who are faithful to those solemn promises and engagements toward God, he is pleased to declare by His Word His promises and engagements toward you, assuring to you the free and full forgiveness of your sins; and pledging all sufficient aid, upon which you may joyfully rely, in the great work which you have undertaken.

Those to be received by letter or certificate from other churches now come forward as their names are called. The minister shall greet these, saying:

Kindred in Christ, who come acknowledging the vows you made when first you declared your faith in Christ, we bid you welcome. We greet you as fellow-laborers in His service, and fellow-travelers to His promised rest.

Addressing all those entering into the membership of this Church, the minister shall say:

Beloved in the Lord, baptized into the name of the Father and of the Son and of the Holy Spirit, you have confessed the faith of Christ before witnesses and have given yourselves to God in His everlasting covenant of grace.

You do now cordially unite yourselves With this Church of Christ, adopting as your own the solemn covenant by which it exists ; you thus engage to pray and labor for its edification and fruitfulness to help in sustaining its worship, its activities and charities, and to live with us in Christian fellowship. Do you so promise ?

(The members of the Church here rise, and the minister shall say :)

We, then, the members of this Church do affectionately welcome you into this household of faith. We pledge to you our sympathy, our help. and our prayers, that you may evermore increase in the knowledge and love of God. We trust that by His grace, we may walk worthy of the calling wherewith we were called, with all lowliness and meekness, with long-suffering, forbearing one another in love, striving to keep the unity of the spirit in the bonds of peace. God grant that loving and being loved, serving and being served, blessing and being blessed, we may be prepared while we dwell together on earth, for the perfect fellowship of the saints above.

(The members will be seated.)

Here the minister in behalf of the Church may extend the hand of fellowship, with appropriate words of welcome and instruction.

Then shall follow the benediction.

The Lord bless you and keep you ; the Lord make His face to shine upon you and be gracious unto you : the Lord lift up His countenance upon you and give you peace. AMEN.

STANDING RULES OF THE CHURCH.

ANNUAL MEETING. The Annual meeting of the church shall be held on the first Sunday in January, in connection with

the morning worship and the communion season, public notice having been given on the previous Lord's Day. This meeting may be adjourned to any date which shall seem convenient to the members.

II. CLERK AND TREASURER. There shall be a Clerk and Treasurer, whose duties shall be those usually belonging to such offices. The Clerk shall be elected to serve until his successor shall be appointed, and the Treasurer shall be elected annually.

III. THE SUNDAY SCHOOL. The Sunday School shall be under the immediate care and supervision of the Church. The officers of the Sunday School shall be chosen annually by the Church. The Clerk and Treasurer of the Sunday School shall each present a written report at the annual meeting of the Church.

IV. STANDING COMMITTEE. There shall be a Standing Committee of the Church consisting of five members ; three of whom shall be elected annually. The two deacons elected by ballot for a term of five years, shall be ex-officio members of this committee. It shall be the duty of this committee to examine candidates for admission to the church, and to propound such as they approve, and to have general oversight and care of all the affairs of the church so far as may properly devolve upon them.

V. MEMBERSHIP. Persons wishing to unite with the Church by profession, and who on examination give credible evidence of Christian character and have stood publicly propounded for admission one week before the communion, shall be received as members by vote of the Church, and by publicly assenting to the Confession and Covenant of the Church.

2. Persons bringing certificates from other Churches are received by vote of the Church and by publicly assenting to the Confession and Covenant of the Church, providing their testimonials have been read in public to the Church one week previous to such action.

VI. LETTERS OF DISMISSION. It shall be the duty of members of this Church on removing to another place, to request a letter of dismission within one year from their removal. Provided, however, that if they give satisfactory reason to the Church, a longer delay may be permitted.

VIII. LORD'S SUPPER. The Lord's Supper shall be administered once in two months, on the first Lord's Day of Jan., March, May, July, Sept., and November, at such hour as the church may appoint.

IX. STATED MEETINGS. Stated meetings of the church for business, may be held in connection with any of the regular services of the church for worship. Special meetings of the Church may be called at any time by order of the Standing Committee, notice being given at some public service.



Ackley, Susan	1879	Andrew, Leonard F.	1888
Allen, Mary E.	1841	Martha	1841
Alling, Asa S.	1821	Mary E.	1876
Asa	1831	Mary E.	1876
Bela	1821	Susan E.	1856
Bela M.	1877	Susan M.	1856
Clarina	1831	Susan P.	1843
Ebenezer	1824	Wellington	1863
Elizabeth H.	1886	Wm. Treat	1877
Ernest T.	1896	Andrews, Elizabeth	1821
Esther	1831	Mary	1831
Grace C.	1905	Susan	1865
Harriet B.	1856	William	1843
Helena G.	1882	Anthony, Helen	1868
J. Sheldon	1876	Arnold, Albert A.	1881
Marian F.	1864	Lucy D.	1881
Minnie	1879	Asia, Edward	1831
Susan	1843	Avery, Ann M.	1877
Theron L.	1882	Anna R.	1888
Zeri	1837		
Andrew, Allen F.	1867		
Amelia S.	1896	Bailey, Daniel W.	1881
Betsey	1863	George E.	1878
Betsey G.	1867	George H.	1872
Elizabeth B.	1851	Jennie E.	1874
Emma	1867	May P.	1896
Esther M.	1899	Mrs.	1849
Flora T.	1877	Rachel C.	1875
Florence	1905	Baldwin, Ella H.	1874
Grace E.	1895	Harriett	1843
Huldah	1821	Phoebe	1822
Huldah	1838	Rella D.	1904
Irving A.	1899	Stephen	1821

List of Members

Beach, Calvin	1821	Brower, Hiram B.	1889
Julia	1837	Brown, Harold	1910
Julia E.	1843	Mary B.	1904
Beebe, Samuel	1818	Pearl	1910
Charlotte	1818	Bryan, Hannah	1810
Beard, Grace D.	1904	John	1805
Beecher, Almira	1858	Richard	1809
Charles	1856	Buckingham, Samuel	1814
David	1831	Salome	1814
Eunice	1817	Burgess, Hazel L.	1910
Harriet	1850	Burns, Martha A.	1850
Isaac	1858	Burwell, Austin	1846
Jared	1850	Susan	1846
Mary E.	1893	Burton, Henry E.	1878
Reuben M.	1821	Butterick, David	1821
Walter H.	1893	John	1807
Beisiegel, Mayme C.	1882	Joseph	1808
Belden, Harriet	1809	Margaret	1821
Benton, Jennie N.	1882	Mary	1807
Bishop, Kittie S.	1888	Mary A.	1808
Boardman, Esther	1866	Butricks, Eliza	1843
Eliza M.	1845		
Esther C.	1832		
Josiah	1805	Calhoun, Rev. N. M.	1910
Josiah	1832	Mrs. N. M.	1910
Sarah	1806	Camp, Mary	1817
Sarah	1829	Henry	1874
Sarah	1849	Sarah	1874
Borndorf, Charles	1908	Campbell, Mary J.	1881
Mrs. Charles	1908	Cauley, Anna	1867
Booth, Henry L.	1882	Chaffee, Anson D.	1843
Bradley, Anna L.	1855	Clarence, Wm. C.	1878
Antoinette	1868	Clark, Aaron	1830
Charlotte	1839	Aaron	1837
Ellen G.	1868	Abigail	1805
Emily L.	1860	Abigail	1823
Ezekiel	1867	Abigail	1831
George	1843	Alanson	1843
Laura	1843	Alpheus	1821
Lewis	1841	Alice E.	1843
William P.	1877	Ann A.	1857
Brewster, Sarah E.	1845	Anna	1805
Brooks, Jennet	1835	Annie T.	1885

Clark, Arthur D.	1891	Clark, Lotta R.	1905
Benjamin	1805	Lovisa	1837
Benjamin	1806	Luke	1814
Bertha R.	1905	Marion S.	1899
Betsey J.	1843	Mary	1832
Bryan	1831	Mary	1843
Carrie H.	1882	Mary D.	1877
Carrie P.	1882	Mary E.	1888
Caroline	1824	Mary J.	1843
Charles A.	1856	Mary J.	1861
Charles E.	1905	Mary S.	1877
Charles F.	1878	Mazie T.	1891
Charles S.	1889	Mehitable	1821
Charlotte	1807	Merritt A.	1837
Charlotte	1867	Mildred	1910
Cynthia	1821	Myron H.	1877
Dwight H.	1888	Nancy	1849
Edward L. Jr.	1878	Nathan	1821
Elias	1805	Sarah	1805
Elias	1831	Sarah A.	1831
Elias	1835	Sarah A.	1877
Elias T.	1843	Sarah	1829
Elias T.	1905	Sarah C.	1829
Elizabeth	1830	Sarah F.	1829
Elizabeth A.	1837	Susan	1821
Elizabeth R.	1840	Susannah	1806
Ellen R.	1877	Susannah	1807
Enoch	1805	Treat	1829
Enoch	1821	Velzora T.	1905
Enoch	1829	Wealthy	1824
Enoch T.	1877	Coburn, Alex. O.	1896
Florence	1905	Colburn, Josiah	1824
Frances E.	1881	Colton, Jennie	1870
Grace E.	1864	Ed. P.	1870
Grace H.	1909	Cousins, Thos. D.	1843
Hannah	1805	Croft, Harriet	1863
Harriett N.	1837	Emily	1863
Henry M.	1900	Crosby, Arthur S.	1895
Ida M.	1900	Mrs. Arthur S.	1895
Isaac	1806	Ellen	1895
Jonah F.	1847	Fred J.	1905
Joseph	1843	Katherine	1895
Leverett J.	1837	Laura S.	1905
		Nancy	1895

Dean, Harriet L.	1873	Fitts, Emily S.	1846
Dewell, Charles H.	1877	Harriet A.	1858
Fannie T.	1903	James	1837
Robert T.	1907	Sarah	1831
Dickerman, Ruby R.	1896	Sylvester	1846
Dolbec, Eugene D.	1896	Fowler, Charlotte	1843
Ethel	1908	Content	1805
Belle N.	1896	Eunice C.	1805
Douglass, Anne	1840	Martha	1831
Chester	1843	Johathan	1834
Sarah A.	1838	Josiah	1809
Downer, Ralph Z.	1877	Rebecca	1809
Drummond, Sarah	1882	Sarah	1843
Dyer, Sarah	1831	Sally	1821
Durley, Fannie P.	1888	William	1805
		Ford, Anna	1812
		Vincent	1812
		Wyllis	1821
Edmonson, Edith	1882	French, H. Bliss	1876
Esmay, Margaret	1883	Mary F.	1878
Evans, Mary A.	1894	Minnie	1882
		Jennie M.	1888
		Jennie Morse	1888
Fellows, Sarah	1806		
Fenn, Abigail	1805	Gallon, Lottie E.	1888
Benjamin	1805	Gilbert, Lewis	1831
Benjamin	1815	Lydia	1831
Comfort	1805	Gill, Addie R.	1882
Isaac	1851	Grant, William T.	1877
John	1843	Graves, Esther	1832
Mary	1850	Green, Sarah E.	1875
Mary E.	1867	Griswold, Merritt E.	1878
Peck	1805	Gunn, John	1805
Samuel	1805	Martha	1805
Samuel	1805		
Susan	1821		
Susan	1843	Hall, Lorenda	1821
Urania	1805	Herst, James	1831
William	1850	Hine, Aaron	1809
Femblers, Lilla P.	1870	Aaron	1809
Fields, Alesta A.	1850	Albert A.	1872
Jason	1850	Andrew P.	1814

Hine, A. Corene	1882	Johnson, Electa	1837
Bethia	1809	Grace R.	1907
Charles W.	1851	Samuel	1840
Charlotte	1829	Susannah	1806
Emily G.	1843	Judd, Anna	1816
Etta C.	1885	Judson, Chloe	1812
Fidelia B.	1863		
George T.	1863		
George T.	1910		
George W.	1851	Kane, Mary J.	1875
Harvey	1821	Kilbourn, Abner F.	1821
John	1808		
Lewis	1851		
Lois	1809		
Marinda T.	1855	Lambert, Anna	1831
Martha	1817	Benjamin L.	1821
Mary	1837	Betsey	1831
Mary P.	1821	Charlotte	1831
Parmelia	1809	Eunice	1818
Rebecca A.	1872	Louisa	1831
Samuel A.	1821	Matilda	1831
Sarah	1806	Law, Abigail	1821
Susannah	1809	Abigail	1821
Walter S.	1885	Benedict	1805
Wynola	1905	Henrietta	1805
Hodge, Martha	1809	Henrietta	1821
Nancy S.	1821	Lyman	1821
Sarah	1809	Lyman M.	1843
Jesse	1813	Mary E.	1857
Hotchkiss, William	1821	Sophia	1832
Hoyt, Amenia	1879	Willis A.	1841
Alice M.	1879	Leake, Martha	1867
Hubbell, William	1831	Lee, Jonathan	1821
Hungerford, Minnie	1907	Prudence A.	1907
Hunt, Alice B.	1884	Leete, Mary C.	1878
Rev. H. W.	1884	Rev. T. W.	1878
Huntington, Betsey	1840	Theo. A.	1878
Maria G.	1840	William W.	1878
		Lines, Jeremiah	1831
Jennings, Mary E.	1889	Nancy	1831
Johnson, Anne	1840	Linser, Emma	1889
Charles R.	1907	Lloyd, Walter M.	1882

Main, Mary E.	1882	Nettleton, Betsey	1814
Mallery, Amos	1805	Clara	1881
Margeret	1822	Comfort	1814
Sarah	1805	David	1809
Susan	1821	Elizabeth	1814
Mallett, Betsey	1821	Elizabeth	1837
Falia	1821	Emily	1843
Fowler	1831	Jennie	1882
Luke	1821	Lewis J.	1843
Mary A.	1810	Lyman	1843
Miles	1810	Mehitable	1809
Mallory, Lawrence	1885	Oliver	1809
Mead, Alice R.	1882	Patty	1821
Meers, Julia A.	1831	Sally	1821
Meredith, Maria	1858	Sarah	1843
Merwin, Abraham	1841	Sibbia	1809
Alpheus N.	1843	Sydney	1831
Clarissa	1843		
Daniel	1843	Newell, Arley M.	1910
Daniel Jr.	1843	Clyde R.	1910
Elias C.	1837	Newhall, Lucretia	1820
Elizabeth	1831	Newton, Carrie A.	1877
Esther	1823	Jennie M.	1908
Esther	1831		
Esther A.	1843	Olson, Annie C.	1893
Ida W.	1883	Harry	1899
John J.	1877	H. Elfrieda	1909
John L.	1843	Swan	1893
Louisa	1831	Otis, Bessie P.	1896
Marion	1909	Charles	1888
Mary E.	1857	C. Ruswin	1905
Mary T.	1857	Frederick	1888
Susannah	1843	Nellie	1888
Meyers, Martin	1877	Phoebe	1888
McGiffert, Fannie H.	1879	Mary R.	1882
Miles, Albert F.	1843	Rev. C. C.	1882
Sarah F.	1843	Ostrum, Mary M.	1883
Morse, Addie C.	1879	Oviatt, David	1821
Jennet	1838	Julia A.	1843
Munson, Julia	1831	Juliana	1821
Myrrich, Julia	1821	Mary A.	1843
		Sydney F.	1882

Palmblad, Harry V.	1909	Platt, Marcy A.	1821
Palmer, Josephine	1896	Margaret	1809
Pardee, Amanda	1868	Patty	1805
Chas, Henry	1888	Sarah	1838
Comfort	1821	Sarah	1843
Content	1809	Pope, Martha A.	1868
Eliza A.	1843	Porter, Isaac	1882
Jessie S.	1843	John B.	1835
Joseph	1836	Mary	1865
Julia	1821	Potter, Mehitable	1824
Merritt	1843	Samuel	1812
Nellie T.	1881	Prudden, Anna	1816
Rebecca	1805	Charity	1817
Rebecca	1809	Charlotte	1821
Sarah	1818	Davis	1835
Sarah	1843	Emily	1848
Urania	1821	George	1831
Parker, Sarah	1809	Jane A.	1837
Parsons, Harriett	1830	Joseph	1809
Levi	1843	Joseph	1835
Samuel	1821	Margaret	1843
Peck, Anna	1821	Nancy	1831
Anna M.	1908	Nathan S.	1843
Charlotte T.	1896	Peter	1821
Frank W.	1900	Samuel	1805
Harvey	1821	Samuel	1814
Hezekiah	1851	Sarah E.	1843
Lottie W.	1882	Susan	1843
Mary	1837	William C.	1843
Sarah C.	1843		
Susan	1838		
Susie M.	1837	Raymond, Frances J.	1857
Perkins, Elizabeth G.	1900	Riggs, Benjamin	1843
Timothy	1837	Joseph B.	1843
Platt, Asa	1805	Joseph S.	1843
Ebenezer	1832	Mary	1843
Elizabeth	1830	Susan E.	1843
Frederick B.	1843	Rogers, Arthur	1882
Hannah	1809	Cornelia P.	1851
Harriett	1838	Dwight E.	1856
Keturah	1805	Eliza	1829
Keturah	1814	Elizabeth	1805

Rogers, Enoch	1851	Sanford, Sena	1809
Grace	1866	Schenermann, Katherine	1910
Jonathan	1805	Schweitzer, Carrie L.	1884
Jonathan	1809	Scobie, Annie	1886
Jonathan T.	1843	Elbert W.	1905
Julia	1821	William J.	1886
Matilda	1821	Scott, John H.	1877
Nancy	1821	Scram, Charles	1870
Polly	1809	Scranton, Mary E.	1805
Walter P.	1882	Sheldon, John D.	1847
Rose, Mary A.	1888	Mrs. John D.	1847
Russell, Ann M.	1877	Short, George	1870
Amelia S.	1900	Smith, Amos	1806
Amy P.	1821	Andrew	1830
Beulah K.	1905	Anna	1821
Catherine	1831	Bessie S.	1896
Chancey	1821	Clarence	1901
Charlotte P.	1837	Dolly	1840
Cornelia	1837	Hannah	1830
Daisy A.	1910	Harriet L.	1835
Delia A.	1872	Hazel E.	1910
Dwight E.	1885	Jesse G.	1835
Elford C.	1888	Kate M.	1877
Elizur B.	1877	Katurah	1809
Fannie L.	1879	Louisa	1843
Henry	1831	Lucretia	1839
Herbert	1900	Mansfield	1840
Inez M.	1910	Martha	1831
Lewis P.	1872	Olive	1905
Lilla D.	1889	Phoebe	1806
Louise E.	1879	Salina	1821
Lucinda	1821	Susan	1835
Martha L.	1872	Susannah	1809
Mary L.	1872	Virginia H.	1841
Mary J.	1877	William	1821
Mary P.	1886	William	1821
Stephen D.	1872	Snow, Frances D.	1895
Stephen R.	1837	Somers, Benjamin	1843
Susan	1832	Eugenia H.	1888
William C.	1877	Mary H.	1881
William E.	1832	Sarah E.	1835
William M.	1872		

Sperry, Ann M.	1835	Treat, Albert	1843
Jennie R.	1888	Alfred	1835
Nancy M.	1835	Alfred O.	1868
Sally	1835	Alfrieda I.	1882
Stevens, Harriet A.	1904	Almira	1830
Horace	1879	Ann F.	1856
Howard R.	1904	Anna	1805
Staats, Rev. H. T.	1864	Andrew	1821
Mary J.	1864	Arthur P.	1899
Stone, Elvira	1843	Catherine	1843
Emily	1864	Catherine	1843
Grace	1821	Catherine	1865
Joseph	1805	Catherine S.	1838
Julia A.	1831	Charles R.	1888
Julia S.	1867	Charlotte	1823
Mary	1814	Clarissa	1805
Mary	1821	Clarissa	1821
Mary C.	1867	Clifford	1900
Naomi	1805	Content	1805
Naomi	1809	Content	1835
Samuel	1805	Daisy C.	1895
Sarah	1805	David	1805
Sybil	1830	Elbee J.	1851
Sybil J.	1831	Eliza	1824
Stowe, Amelia W.	1885	Elizabeth	1829
Strong, John P.	1843	Elizabeth S.	1843
Susan M.	1843	Emeline	1856
Sturges, Emma L.	1885	Emma J.	1872
Summers, Curtis	1814	Esther	1808
Maria	1818	Esther	1821
		Esther	1830
		Eunice	1805
		Evelyn W.	1889
		Fannie	1877
Thomas, Anna	1821	Frances	1805
Ella	1849	Frances	1809
Sophia	1849	Frances J.	1855
Thompson, Helen M.	1896	Fred'k J.	1882
Tomlinson, Lucy	1878	Gerry	1821
Martha	1831	Hannah	1835
Sarah T.	1888	Harriet	1829
		Harriet	1868
		Harriet M.	1837

Treat, Harriet	1879	Treat, Robert	1836
Harvey H.	1843	Robert	1843
Helen B.	1869	Sally	1823
Hetta	1832	Samuel	1805
Howard B.	1910	Sarah	1809
Howard P.	1877	Sarah	1843
Isaac	1805	Sarah B.	1863
Isaac	1829	Sarah T.	1857
Isaac P.	1886	Susan A.	1843
Jennet J.	1837	Susan M.	1845
Jonah	1805	Susanna	1805
Jonah	1832	Susie S.	1900
Jonah D.	1843	William	1837
Jonathan	1805	Tucker, Catherine	1843
Jonathan	1837	John	1843
Joseph	1805	Twitchell, Effie N.	1899
Joseph	1805		
Julia B.	1821		
Julia L.	1843	Umberfield, Angelina	1843
Julia V.	1877		
Laura M.	1904		
Leveret	1835		
Louise	1893	Wade, George D.	1882
Lucy	1837	Mary E.	1882
Lydia M.	1886	Walker, Alfred E.	1877
Lyman V.	1845	Edith	1881
Mabel	1805	Henry K.	1874
Maria	1829	H. Kirk	1881
Marietta	1821	James	1874
Martha	1868	L. Maude	1877
Mary	1809	Lulu T.	1877
Mary	1829	Martha H.	1874
Mary B.	1850	Mary A.	1874
Mary F.	1837	Mary L.	1874
Mary J.	1867	Mary N.	1876
Mehitable	1805	Weed, Josiah	1851
Nellie A.	1882	White, Amelia	1889
Noyes	1843	Anna B.	1881
Rebecca	1805	George M.	1881
Rebecca	1805	Lewis A.	1889
Robert	1805	Williams, Mary C.	1853
Robert	1805	Wilmot, Julia C.	1821

Witmore, Esther	1830	Woodruff, Ichabod	1821
Mehitable	1829	Isaac	1831
Susan	1829	Julia A.	1882
Wixon, George	1882	Mary	1805
Wolcott, Huldah	1821	Mary	1868
Samuel	1821	Mary F.	1883
Woodcock, Alma	1843	Mary R.	1894
Woodruff, Abigail	1824	Mary T.	1821
Alling	1905	Matthew	1805
Anna	1806	Mehitable	1843
Bertha C.	1896	Mehitable	1855
Bertha S.	1900	Merritt	1821
Carleton V.	1900	Merritt	1877
Catherine H.	1909	Nehemiah	1821
Charlotte R.	1834	Rebecca	1810
Diantha	1835	Robert J.	1893
Edwin	1831	Ruth H.	209
Elizabeth	1843	Sarah	1808
Elizabeth C.	1867	Stiles D.	1877
Enoch	1821	Stiles D.	1910
Esther	1805	Susan	1843
Frank C.	1885	Watson S.	1900
George	1843	William	1843
Hannah	1807	Wright, Emily J.	1896
Harriet B.	1821	Donald K.	1910
Harriet H.	1896	Rev. Benjamin M.	189

